

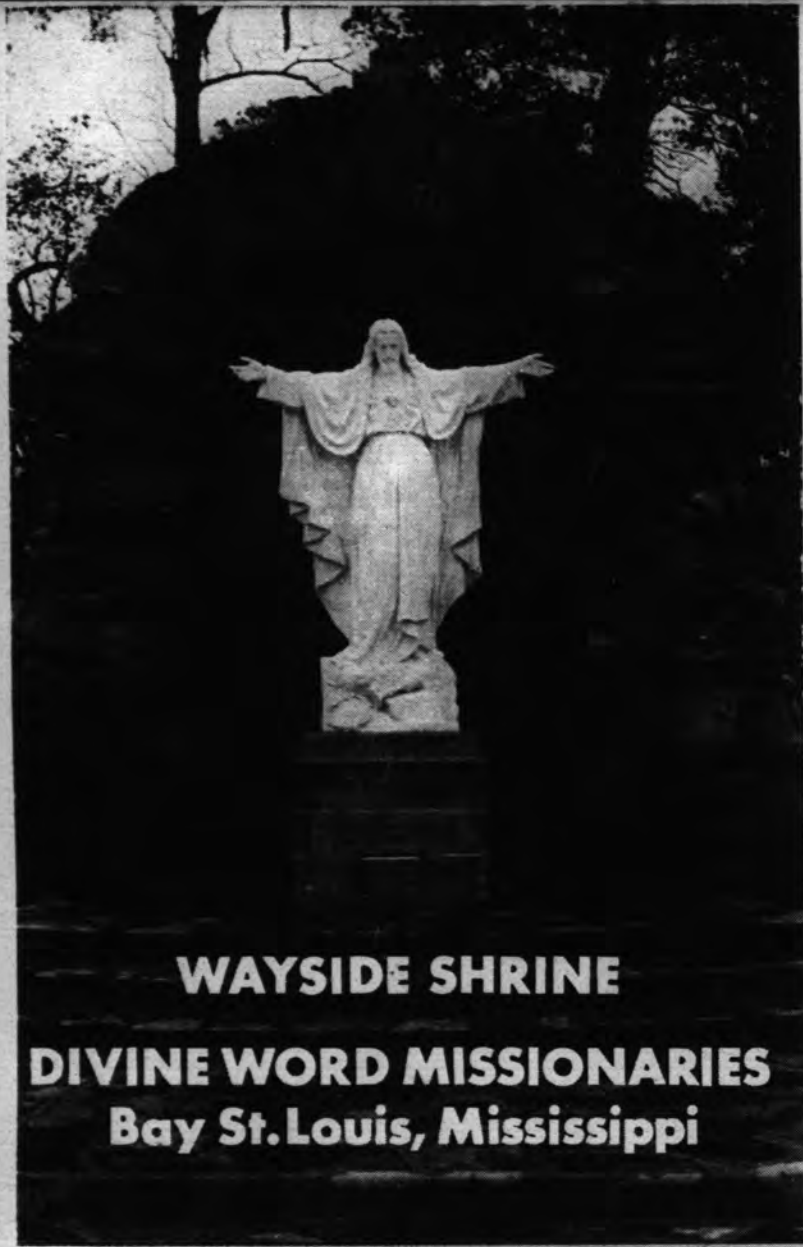
ST. AUGUSTINE'S

CATHOLIC

Messenger



JANUARY, 1937



WAYSIDE SHRINE
DIVINE WORD MISSIONARIES
Bay St. Louis, Mississippi

MONTHLY NOVENA TO THE SACRED HEART

NEXT NOVENA
Jan. 24 to Feb. 1

For the benefactors and
friends of the
DIVINE WORD MISSIONARIES
of the Southern Province

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said for your petitions.

- ★ Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date

Dear Father Pung:
Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrifices for your Missionaries.

Name

Address

City Zone

MY PETITION

.....

DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT SHARE IT

Contents

Let's Finish the Job	4
—Editorial	
Current News	6
—In Photos	
Bishop Diedonne Yougbare	7
—Consecrated July 6, 1956	
Who Should be Our Patron Saint?	8
—Bob Giles	
No Greater Zeal (Megan Story Continued)	13
—Father Edward Wojniak, S.V.D.	
It All Began on the Waterfront	15
—Catholic Action	
St. John's Parish — Waco, Texas	16
—A Messenger Photo Article	
Don't Deprive Him of His Thank-you!	18
—Norah Smaridge	
Along the Divine Word Mission Trail	20
—On the Home and Foreign Mission Fronts	
Bishop Pierre Kimbondo	23
—Newest Negro Bishop	
Priests — Faithful to the End	23
—Vocational	
Seminary News	24
—Frater Reynold Schnyder	
Church Unity Octave	26
—“That All May Be One”	
Children's Corner	28
—In the Interest of Youth	

Our Cover



Earl Hoffman's (Baltimore, Md.) painting of a modern Madonna and Child is our feature picture for the month of January—the month of the Holy Childhood. This painting was presented by the artist to Mercy Hospital in Baltimore. Our present Holy Father believes greatly in the efficacy of children's prayers. May the children of our own country and of the world, then, petition the Babe in Mary's arms to give to the world peace and to avert another world conflict.

MEMBER OF THE CATHOLIC
PRESS ASSOCIATION

The
MAGAZINE
with a
MESSAGE

ST. AUGUSTINE'S CATHOLIC Messenger

JANUARY, 1957. — VOLUME XXXIV, NUMBER 1

Rev. Robert E. Pung, S.V.D.
Editor

Rev. Elmer S. Powell, S.V.D.
Associate Editor

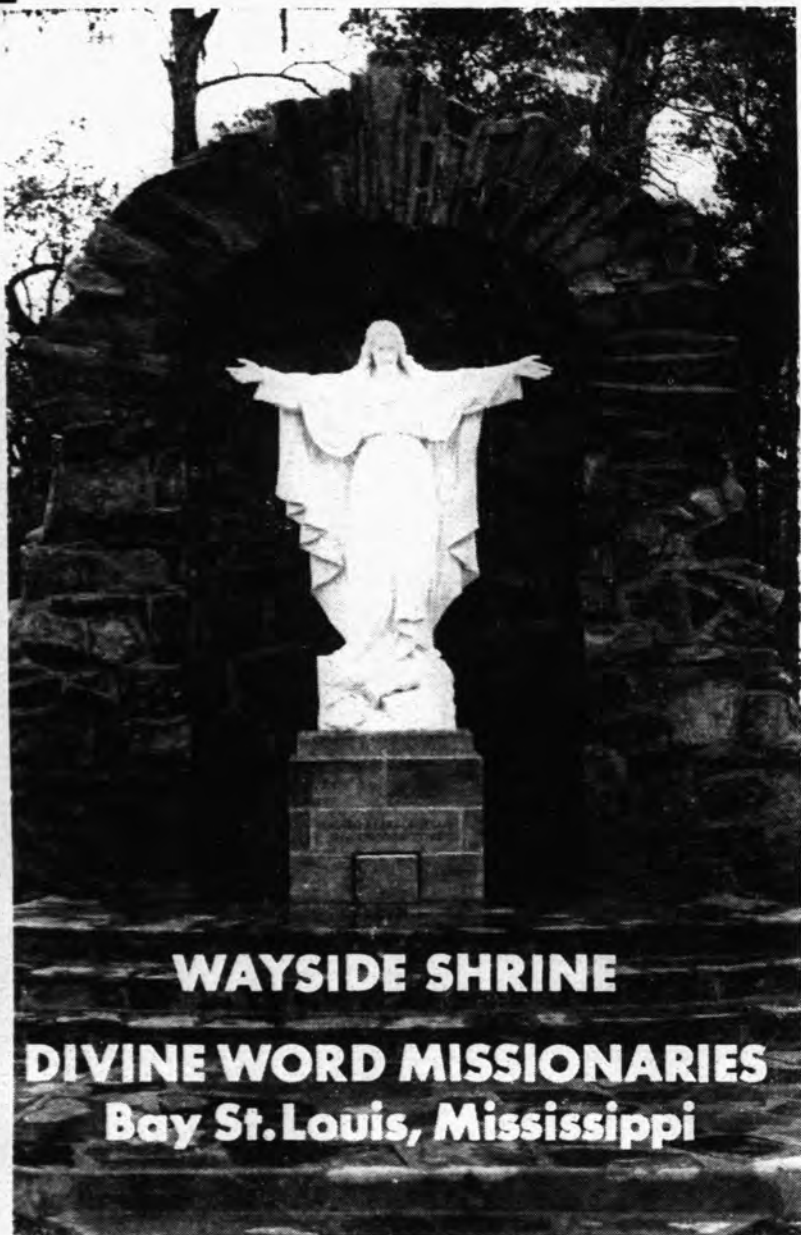
Mr. Harold F. Hall—Circulation Consultant

Rev. Arthur Winters, S.V.D.

Rev. Carlos Lewis, S.V.D.

Rev. Hubert Singleton, S.V.D.
Contributing Editors

ST. AUGUSTINE'S CATHOLIC MESSENGER. — Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal Title) Society of the Divine Word, Southern Province of St. Augustine, Bay St. Louis, Miss. Rates: 1 year, \$3; 2 years, \$5; 3 years, \$7; 5 years, \$10.



**WAYSIDE SHRINE
DIVINE WORD MISSIONARIES
Bay St. Louis, Mississippi**

MONTHLY NOVENA TO THE SACRED HEART

**NEXT NOVENA
Jan. 24 to Feb. 1**

For the benefactors and
friends of the
DIVINE WORD MISSIONARIES
of the Southern Province

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said for your petitions.

- ★ Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date

Dear Father Pung:

Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrifices for your Missionaries.

Name

Address

City Zone

MY PETITION

**DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT SHARE IT**

Contents

Let's Finish the Job	4
—Editorial	
Current News	6
—In Photos	
Bishop Diedonne Youbare	7
—Consecrated July 6, 1956	
Who Should be Our Patron Saint?	8
—Bob Giles	
No Greater Zeal (Megan Story Continued)	13
—Father Edward Wojniak, S.V.D.	
It All Began on the Waterfront	15
—Catholic Action	
St. John's Parish — Waco, Texas	16
—A Messenger Photo Article	
Don't Deprive Him of His Thank-you!	18
—Norah Smaridge	
Along the Divine Word Mission Trail	20
—On the Home and Foreign Mission Fronts	
Bishop Pierre Kimbondo	23
—Newest Negro Bishop	
Priests — Faithful to the End	23
—Vocational	
Seminary News	24
—Frater Reynold Schnyder	
Church Unity Octave	26
—"That All May Be One"	
Children's Corner	28
—In the Interest of Youth	

Our Cover



Earl Hoffman's (Baltimore, Md.) painting of a modern Madonna and Child is our feature picture for the month of January—the month of the Holy Childhood. This painting was presented by the artist to Mercy Hospital in Baltimore. Our present Holy Father believes greatly in the efficacy of children's prayers. May the children of our own country and of the world, then, petition the Babe in Mary's arms to give to the world peace and to avert another world conflict.

MEMBER OF THE CATHOLIC
PRESS ASSOCIATION

The
MAGAZINE
with a
MESSAGE

ST. AUGUSTINE'S CATHOLIC
Messenger

JANUARY, 1957 — VOLUME XXXIV, NUMBER 1

Rev. Robert E. Pung, S.V.D.
Editor

Rev. Elmer S. Powell, S.V.D.
Associate Editor

Mr. Harold F. Hall—Circulation Consultant

Rev. Arthur Winters, S.V.D.

Rev. Carlos Lewis, S.V.D.

Rev. Hubert Singleton, S.V.D.
Contributing Editors

ST. AUGUSTINE'S CATHOLIC MESSENGER. — Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal Title) Society of the Divine Word, Southern Province of St. Augustine, Bay St. Louis, Miss. Rates: 1 year, \$3; 2 years, \$5; 3 years, \$7; 5 years, \$10.

LET'S FINISH THE JOB!

(Editors's Note: In order to do its bit for the annual 'March of Dimes' drive for Infantile Paralysis research and treatment, the MESSENGER devotes its editorial space to the appeal sent out by the National Foundation for Infantile Paralysis, 120 Broadway, New York 5, New York. It is our fondest hope and prayer that this year's drive during the entire month of January will be most successful.)

MARCH OF DIMES



JANUARY 2-31

The March of Dimes will be finished with polio when polio is finished as acrippler of human beings and when repair of the damage it has done is carried to the limit of our knowledge and ability. This cannot happen all at once—not even with the help of the Salk vaccine. Since the vaccine was scientifically approved for general use in April, 1955, upwards of 43,000,000 Americans have begun the course of three shots which are necessary for maximum protection. In the months ahead it is the National Foundation's hope not only that these millions will

complete the course but that as many more will start it.

Ideally, for a polio-safe America, all persons between the ages of six months and 45 years should get the protection of the vaccine. Necessarily, all up to 35 must get it. This means more than 105,000,000 persons and three shots for each.

That's a lot of vaccinating. It won't be finished overnight. And polio doesn't wait for people to be vaccinated. Despite the vaccine, those stricken by polio in 1956 still number in the thousands.

And so it is that the March of Dimes coin has two sides. On the one hand, a needle punctures an arm and we have the miracle of a tragedy that *didn't* happen. On the other, are the tragedies that *did* happen to 16,000 persons in 1956—the shriveling of an arm, the paralysis of a leg, the failing of breath—and they may happen to more next year.



Another reason to help the January 'March of Dimes'. This lad is the son of one of our Catholic families in Scott, La.

Finishing the job of conquering polio means repairing the damage polio has done. So more March of Dimes millions are needed in 1957 to insure that no polio patient goes without the care he needs because of lack of funds.

And still more March of Dimes funds are needed for research and for the training of experts in the care of the disabled.

There will be, too, a new deal for "forgotten" polio patients of other years. Scientists know more today about how to salvage human usefulness than they did when those patients were stricken. The March of Dimes will seek out these people who suffer old disabilities and see how much our new scientific knowledge can help them.

Finally, there is a need for ten mil-

lion March of Dimes dollars to provide assurance that Americans without other recourse can obtain polio protection for themselves and their children.

"Let's finish the job!" means "Let's *start* finishing the job." The whole job will take years. It is no quick matter to put out a fire that has raged through our country each summer for many years. The challenge of meeting a disaster is never limited to absorbing the loss of what has been destroyed; it must include the cost of rebuilding, replacing, restoring, so that the human body is once again a fitting dwelling place for the human spirit.

That is what is meant by the March of Dimes theme: "Let's finish the job!" Let's finish it by joining the March of Dimes.

HOLY FATHER RECEIVES LIBERIA'S FIRST FAMILY



His Holiness, Pope Pius XII recently received in audience President William V. Tubman of Liberia and his family. Liberia was established by those Negroes who, after the Emancipation, left the United States and returned to Africa. The Holy Father said to the Liberian President and his family: "The three potent pillars of human society are the family, the Church and the State."

LET'S FINISH THE JOB!

(Editors's Note: In order to do its bit for the annual 'March of Dimes' drive for Infantile Paralysis research and treatment, the MESSENGER devotes its editorial space to the appeal sent out by the National Foundation for Infantile Paralysis, 120 Broadway, New York 5, New York. It is our fondest hope and prayer that this year's drive during the entire month of January will be most successful.)



The March of Dimes will be finished with polio when polio is finished as acrippler of human beings and when repair of the damage it has done is carried to the limit of our knowledge and ability. This cannot happen all at once—not even with the help of the Salk vaccine. Since the vaccine was scientifically approved for general use in April, 1955, upwards of 43,000,000 Americans have begun the course of three shots which are necessary for maximum protection. In the months ahead it is the National Foundation's hope not only that these millions will

complete the course but that as many more will start it.

Ideally, for a polio-safe America, all persons between the ages of six months and 45 years should get the protection of the vaccine. Necessarily, all up to 35 must get it. This means more than 105,000,000 persons and three shots for each.

That's a lot of vaccinating. It won't be finished overnight. And polio doesn't wait for people to be vaccinated. Despite the vaccine, those stricken by polio in 1956 still number in the thousands.

And so it is that the March of Dimes coin has two sides. On the one hand, a needle punctures an arm and we have the miracle of a tragedy that *didn't* happen. On the other, are the tragedies that *did* happen to 16,000 persons in 1956—the shriveling of an arm, the paralysis of a leg, the failing of breath—and they may happen to more next year.



Another reason to help the January 'March of Dimes'. This lad is the son of one of our Catholic families in Scott, La.

Finishing the job of conquering polio means repairing the damage polio has done. So more March of Dimes millions are needed in 1957 to insure that no polio patient goes without the care he needs because of lack of funds.

And still more March of Dimes funds are needed for research and for the training of experts in the care of the disabled.

There will be, too, a new deal for "forgotten" polio patients of other years. Scientists know more today about how to salvage human usefulness than they did when those patients were stricken. The March of Dimes will seek out these people who suffer old disabilities and see how much our new scientific knowledge can help them.

Finally, there is a need for ten mil-

lion March of Dimes dollars to provide assurance that Americans without other recourse can obtain polio protection for themselves and their children.

"Let's finish the job!" means "Let's *start* finishing the job." The whole job will take years. It is no quick matter to put out a fire that has raged through our country each summer for many years. The challenge of meeting a disaster is never limited to absorbing the loss of what has been destroyed; it must include the cost of rebuilding, replacing, restoring, so that the human body is once again a fitting dwelling place for the human spirit.

That is what is meant by the March of Dimes theme: "Let's finish the job!" Let's finish it by joining the March of Dimes.



His Holiness, Pope Pius XII recently received in audience President William V. Tubman of Liberia and his family. Liberia was established by those Negroes who, after the Emancipation, left the United States and returned to Africa. The Holy Father said to the Liberian President and his family: "The three potent pillars of human society are the family, the Church and the State."

Current News!



The Most Reverend John J. Mitty, Archbishop of San Francisco recently celebrated his Golden Jubilee as a priest. With His Grace are Bishop James Sweeney (left) and Bishop John Scanlon (right), both of Honolulu.



Former U. S. Ambassador to Italy, Clare Boothe Luce kneels in Santa Maria in Campitelli Church in Rome to pray for the persecuted Hungarians.



His Eminence, Josef Cardinal Mindszenty, Primate of Hungary is shown with his liberators during the short-lived Hungarian revolution.



The Holy Father blesses the children of American G. I.'s who are stationed in Rome.

Catholic War Veterans honor the President of the United States by a presentation of the St. Sebastian Medal, highest honor awarded by the Catholic Vets of America. Making the presentation is Wm. J. Gill, national commander. The national chaplain, the Rev. Lawrence Wolf of Cleveland looks on.



Nurse Laura Grubb examines the throat of ace basketball player, Wilt, 'The Stilt' Chamberlain at the University of Kansas Hospital in Kansas City, Kansas. Chamberlain had undergone minor surgery at the University Hospital.



Bishop Dieudonné Yougbaré

Father Dieudonné Yougbaré, appointed by Pope Pius XII to the newly-erected see of Koupela, was consecrated bishop by Cardinal Pierre Marie Gerlier, Archbishop of Lyons, France, on July 6, 1956, in the cathedral of Ouagadougou, French West Africa.

The new bishop was born at Koupela on February 16, 1917. His parents, Albert Loukri Yougbaré and Philomena Poko, now deceased, were farmers. The young lad Dieudonné made his elementary studies at the mission school. At the age of eleven he entered the minor seminary at Pobré. Ill-health caused the young seminarian to interrupt his studies for awhile. He resumed them in 1937.

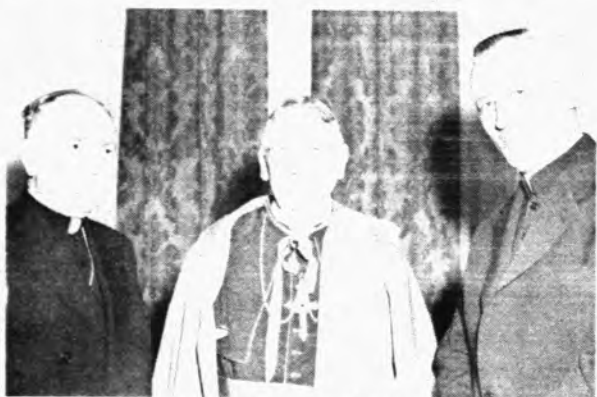
Father Yougbaré was ordained a priest on April 8, 1945, after completing with honors his philosophical and theological studies at the regional major seminary in Koumi. After his ordination he served as assistant pastor in Pobré for one year; for the next two years he was occupied as a professor of the minor seminary in the same town. In his fourth year as a priest Father Yougbaré was assigned to the cathedral as an assistant pastor.

In 1949 Father Yougbaré was chosen by his bishop to head the parish at Pobré. There for five years he zealously labored, achieving remarkable results. In 1954 the bishop appointed Father a member of the board of consultors of the Vicariate. He was also named pastor of Garango and dean of the eastern portion of the Vicariate. (With the recent division of the Vicariate, Ouagadougou has become the seat of an archbishop.)

The newly-erected diocese of Koupela embraces about 1300 square miles. The total population is about 360,000 inhabitants, of whom 13,000 are Catholics and 5,000 are catechumens. Staffing the diocese with Bishop Yougbaré are 10 European White Fathers, 14 African priests, 5 European Missionary Sisters and 17 African Sisters.



Current News!



The Most Reverend John J. Mitty, Archbishop of San Francisco recently celebrated his Golden Jubilee as a priest. With His Grace are Bishop James Sweeney (left) and Bishop John Scanlon (right), both of Honolulu.



Former U. S. Ambassador to Italy, Clare Boothe Luce kneels in Santa Maria in Campitelli Church in Rome to pray for the persecuted Hungarians.



His Eminence, Josef Cardinal Mindszenty, Primate of Hungary is shown with his liberators during the short-lived Hungarian revolution.

Catholic War Veterans honor the President of the United States by a presentation of the St. Sebastian Medal, highest honor awarded by the Catholic Vets of America. Making the presentation is Wm. J. Gill, national commander. The national chaplain, the Rev. Lawrence Wolf of Cleveland looks on.



The Holy Father blesses the children of American G. I.'s who are stationed in Rome.

Nurse Laura Grubb examines the throat of ace basketball player, Wilt, 'The Stilt' Chamberlain at the University of Kansas Hospital in Kansas City, Kansas. Chamberlain had undergone minor surgery at the University Hospital.



Bishop Dieudonné Yôugbaré

Father Dieudonné Yôugbaré, appointed by Pope Pius XII to the newly-erected see of Koupela, was consecrated bishop by Cardinal Pierre Marie Gerlier, Archbishop of Lyons, France, on July 6, 1956, in the cathedral of Ouagadougou, French West Africa.

The new bishop was born at Koupela on February 16, 1917. His parents, Albert Loukri Yôugbaré and Philomena Poko, now deceased, were farmers. The young lad Dieudonné made his elementary studies at the mission school. At the age of eleven he entered the minor seminary at Pobré. Ill-health caused the young seminarian to interrupt his studies for awhile. He resumed them in 1937.

Father Yôugbaré was ordained a priest on April 8, 1945, after completing with honors his philosophical and theological studies at the regional major seminary in Koumi. After his ordination he served as assistant pastor in Pobré for one year; for the next two years he was occupied as a professor of the minor seminary in the same town. In his fourth year as a priest Father Yôugbaré was assigned to the cathedral as an assistant pastor.

In 1949 Father Yôugbaré was chosen by his bishop to head the parish at Pobré. There for five years he zealously labored, achieving remarkable results. In 1954 the bishop appointed Father a member of the board of consultors of the Vicariate. He was also named pastor of Garango and dean of the eastern portion of the Vicariate. (With the recent division of the Vicariate, Ouagadougou has become the seat of an archbishop.)

The newly-erected diocese of Koupela embraces about 1300 square miles. The total population is about 360,000 inhabitants, of whom 13,000 are Catholics and 5,000 are catechumens. Staffing the diocese with Bishop Yôugbaré are 10 European White Fathers, 14 African priests, 5 European Missionary Sisters and 17 African Sisters.



Blessed Martin de Porres, St. Benedict the Moor *Who Should be our Patron Saint?*

By BOB GILES



(EDITOR'S NOTE: Bob Giles has his degrees from the College of St. Thomas in St. Paul, Minn. and the University of Texas. He is on the editorial staff of the DENVER REGISTER.)

"It would be a pleasant task to describe the noble fruit produced by the Church's action in all the saintly figures of her history. How exceedingly various are the ways by which they followed Christ, and how manifold their forms of saintliness!

"By the side of the saintly hermit and the ascetic of the desert stands the social saint, the saint of the great city and of the industrial classes. By the side of the foreign missionary stands the saint who gave his life to cripples, or idiots, or to the criminals condemned to the galleys.

"By the side of the saint who is arrayed in robes of penance and rough girdle stands the saint of the salon, the refined and saintly man of the world. By the side stands the saint who despises all knowledge save of Christ.

"By the side of the saint of the strict enclosure and constant silence stands the joyous friar, who calls the swallow his sister and the sun his brother. By the side of the

contemplative mystic, the world-conquering Apostle.

"By the side of the saint who does penance in filth and rags, and values ignominy beyond all things else, stands the saint robed in imperial purple and crowned with the glory of the tiara. By the side of the saint who fights and is slain for the faith stands the saint who suffers and dies for it.

"By the side of the innocent saint stands the penitent. By the side of the saint of childlike meekness, the saint who must wrestle with God until He bless him."

from *The Cross*, by Dr. Karl Adams

Thus, we have a vivid description of the heavenly chorus. For every description in the above quotation represents a group, a class of saints. Every nationality and occupation in life have their saints, who have attained to holiness and worked out their salvation in the performance of the duties of their state of life here on earth.

In reverse, however, who is the saintly representative of American Negro Catholics in the *City of God*? Who is our patron saint? Who intercedes for us at the throne of God?

The answer cannot be found in reading the Rev. Alben Butler's *Lives of the Saints*; Butler's *Lives of the Saints*, edited, revised, and supplemented by the Rev. Herbert Thurston, S.J., and Donald Attwater; or the 1955 *National Catholic Almanac*, edited by the Rev. Felician A. Foy, O.F.M.; or the study of 283 formally canonized saints by the Rev. John F. Broderick, S.J. in the *American Ecclesiastical Review*; or the Rev. Ray Hutchinson's weekly "Great Saints' Series" in the national *Register* edition. There is no official patron saint of American Negro Catholics.

Moreover, St. Peter doesn't operate two gates: A pearly one marked "White Only," and a side entrance which reads, "For Colored." Neither is it true that once inside the white angels take their rightful places in the

parlor and black angels man the brooms and frying pans. In fact, all men are equally the creatures of God; all men are equally redeemed by the Incarnate Son of God; to all men is offered an equally pressing invitation to the ultimate and most noble ideal of human existence — self-perfection here, and eternal bliss in heaven.

So, as if to prove that these are not mere words, slave-born St. Benedict, 1526-1589, a Negro Saint is tangible proof that the Catholic Church knows what she means in the matter of race equality, that she teaches what she knows, and that she means what she teaches. True it is that she canonized Benedict not because he is black but because he is holy. She does not look to the color of his skin, for it really makes no difference. She looks only to the brilliance of his virtues and the beauty of his soul. And she testifies that he has received the crown of life, the everlasting regard which God has prepared for those who love Him.

This holy Franciscan saint was a member of the order for 42 years, having joined the Franciscan hermits near Palermo when he was 21. His tremendous activity, especially in austerity and penance exhausted his physical powers beyond his years. During his life as a religious he had never pampered himself. He had regarded his body as but a tool to be used for the honor and glory of God; if it wore out soon, that made little difference, provided that God had been served. On one occasion during his last illness a confrere, filled with pity, offered him a drink to quench the burning thirst caused by the fever:

"Brother Benedict, drink this. It will allay your suffering a little."

But that was what the sick brother did not wish to do.

"Why so much care for my poor body?" Benedict replied. "Why all these many remedies? I should like to have everything in me belong to our savior, and he in saving the world endured so many torments in his cruel

suffering. Why pay so much attention to a poor sinner like me?"

"But aren't you thirsty, Brother? Your lips and tongue seem so parched."

"Yes, I am thirsty—very thirsty. But this seems nothing to me when I think of our Lord's thirst on the cross."

Though St. Benedict's life is shot through with the miraculous, we must not for a moment forget that like all the saints he was absolutely convinced of the necessity of performing all his duties—even the most commonplace like cooking—with punctuality and unswerving fidelity. Moreover, it was because of his faithful performance of his religious duties (Guardian and Novice-Master), because of his patient industry, because of his unselfish apostolate among the poor, because of his sincere humility and his ever-ready obedience that Almighty God deigned to bestow on His faithful servant such miraculous powers.

On the other hand, an infused sacred knowledge enabled St. Benedict to expound upon Holy Scripture and explain deep theological truths. He un-



Blessed Martin de Porres, Apostle of Charity

Blessed Martin de Porres, St. Benedict the Moor *Who Should be our Patron Saint?*

By BOB GILES



(EDITOR'S NOTE: Bob Giles has his degrees from the College of St. Thomas in St. Paul, Minn. and the University of Texas. He is on the editorial staff of the DENVER REGISTER.)

"It would be a pleasant task to describe the noble fruit produced by the Church's action in all the saintly figures of her history. How exceedingly various are the ways by which they followed Christ, and how manifold their forms of saintliness!

"By the side of the saintly hermit and the ascetic of the desert stands the social saint, the saint of the great city and of the industrial classes. By the side of the foreign missionary stands the saint who gave his life to cripples, or idiots, or to the criminals condemned to the galleys.

"By the side of the saint who is arrayed in robes of penance and rough girdle stands the saint of the salon, the refined and saintly man of the world. By the side stands the saint who despises all knowledge save of Christ.

"By the side of the saint of the strict enclosure and constant silence stands the joyous friar, who calls the swallow his sister and the sun his brother. By the side of the

contemplative mystic, the world-conquering Apostle.

"By the side of the saint who does penance in filth and rags, and values ignominy beyond all things else, stands the saint robed in imperial purple and crowned with the glory of the tiara. By the side of the saint who fights and is slain for the faith stands the saint who suffers and dies for it.

"By the side of the innocent saint stands the penitent. By the side of the saint of childlike meekness, the saint who must wrestle with God until He bless him."

from *The Cross*, by Dr. Karl Adams

Thus, we have a vivid description of the heavenly chorus. For every description in the above quotation represents a group, a class of saints. Every nationality and occupation in life have their saints, who have attained to holiness and worked out their salvation in the performance of the duties of their state of life here on earth.

In reverse, however, who is the saintly representative of American Negro Catholics in the *City of God*? Who is our patron saint? Who intercedes for us at the throne of God?

The answer cannot be found in reading the Rev. Alben Butler's *Lives of the Saints*; Butler's *Lives of the Saints*, edited, revised, and supplemented by the Rev. Herbert Thurston, S.J., and Donald Attwater; or the 1955 *National Catholic Almanac*, edited by the Rev. Felician A. Foy, O.F.M.; or the study of 283 formally canonized saints by the Rev. John F. Broderick, S.J. in the *American Ecclesiastical Review*; or the Rev. Ray Hutchinson's weekly "Great Saints' Series" in the national *Register* edition. There is no official patron saint of American Negro Catholics.

Moreover, St. Peter doesn't operate two gates: A pearly one marked "White Only;" and a side entrance which reads, "For Colored." Neither is it true that once inside the white angels take their rightful places in the

parlor and black angels man the brooms and frying pans. In fact, all men are equally the creatures of God; all men are equally redeemed by the Incarnate Son of God; to all men is offered an equally pressing invitation to the ultimate and most noble ideal of human existence — self-perfection here, and eternal bliss in heaven.

So, as if to prove that these are not mere words, slave-born St. Benedict, 1526-1589, a Negro Saint is tangible proof that the Catholic Church knows what she means in the matter of race equality, that she teaches what she knows, and that she means what she teaches. True it is that she canonized Benedict not because he is black but because he is holy. She does not look to the color of his skin, for it really makes no difference. She looks only to the brilliance of his virtues and the beauty of his soul. And she testifies that he has received the crown of life, the everlasting regard which God has prepared for those who love Him.

This holy Franciscan saint was a member of the order for 42 years, having joined the Franciscan hermits near Palermo when he was 21. His tremendous activity, especially in austerity and penance exhausted his physical powers beyond his years. During his life as a religious he had never pampered himself. He had regarded his body as but a tool to be used for the honor and glory of God; if it wore out soon, that made little difference, provided that God had been served. On one occasion during his last illness a confrere, filled with pity, offered him a drink to quench the burning thirst caused by the fever:

"Brother Benedict, drink this. It will allay your suffering a little."

But that was what the sick brother did not wish to do.

"Why so much care for my poor body?" Benedict replied. "Why all these many remedies? I should like to have everything in me belong to our savior, and he in saving the world endured so many torments in his cruel

suffering. Why pay so much attention to a poor sinner like me?"

"But aren't you thirsty, Brother? Your lips and tongue seem so parched."

"Yes, I am thirsty—very thirsty. But this seems nothing to me when I think of our Lord's thirst on the cross."

Though St. Benedict's life is shot through with the miraculous, we must not for a moment forget that like all the saints he was absolutely convinced of the necessity of performing all his duties—even the most commonplace like cooking—with punctuality and unswerving fidelity. Moreover, it was because of his faithful performance of his religious duties (Guardian and Novice-Master), because of his patient industry, because of his unselfish apostolate among the poor, because of his sincere humility and his ever-ready obedience that Almighty God deigned to bestow on His faithful servant such miraculous powers.

On the other hand, an infused sacred knowledge enabled St. Benedict to expound upon Holy Scripture and explain deep theological truths. He un-



Blessed Martin de Porres, Apostle of Charity

derstood the troubles of all who came to him. He read the thoughts of men.

Father Louis of Alcamo, for instance, who was one of Brother Benedict's novices, told this story. He was strongly tempted at the time to return to the world. One day Brother Benedict called him to his cell and spoke to him with great earnestness on the subject of perseverance, pointing out what a great mistake and misfortune it would be to abandon the religious life.

Then to the novice's amazement Benedict shot home the direct question:

"My son, why have you let yourself think seriously of returning to the world?"

"But how could you know of my intention?" asked the astonished novice. "I haven't told a single person."

"A little bird told me," replied Brother Benedict smilingly.

On his deathbed, just before peacefully leaving this world on April 4, 1589, the "Holy Moor" suddenly spoke to Father William of Piazza and the others who were at his bedside:

"Fathers, please bring some chairs for the holy ladies who have come to visit me."

"I do not see any visitors, Brother," Father William told him.

"Oh, don't you see St. Ursula? And she has brought all her holy company with her. There are so many of them, they would fill a large monastery."

And in 1807 Pope Pius VII canonized Benedict, asserting that the holy Negro is, in very truth, in heaven and that he has received the crown of eternal life.

Thus ends the life story of a Negro who, though born in slavery, reached the highest achievement possible to mortal man: heroic sanctity.

But should we have a patron saint?

The Old and New Testament plainly teach the principle and the practice of asking the prayers of our brethren,

especially of the just (James v. 16-18). God commanded Abimelech to ask Abraham's prayers: "He shall pray for thee and thou shalt live" (Gen xx 7, 17). God had mercy on the sinful children of Israel in the desert because Moses interceded for them (Ps. xv. 23). God said to the friends of Job: "My servant Job shall pray for you; his face I will accept" (Job xliii. 8). St. Paul in his letters continually asked the brethren to pray for him (Rom. xv. 30; Eph. vi. 18, 19; I Thess. v. 25).

Furthermore, we learn that the angels pray for men from the vision of Zacharias (i. 12, 13), and from the words of the angel Raphael to Tobias; "When thou didst pray with tears . . . I offered thy prayer to the Lord" (Tob. xii 12). Christ Himself tells us that they have an interest in us, for He says: "There shall be joy before the angels of God upon one sinner doing penance" (Luke xv. 10). In another place He warns men not to scandalize little children, for they have angels to intercede for them in heaven (Matt. xviii. 10).

The Church's teaching on the invocation of the saints is thus defined by the Council of Trent. "The saints, who reign together with Christ, offer up their prayers to God for men. It is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid and help for obtaining benefits from God, through His Son Jesus Christ, who alone is our Redeemer and Savior. Those persons think impiously who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; who assert, that they do not pray for men; who declare that asking them to pray for each of us in particular is idolatry, repugnant to the word of God, and opposed to the honor of the One Mediator of God and men, Christ Jesus" (Sess. xxv.)

All the saints are of the same mold in the sense that all are informed by

charity, which directs every conscious moment of their existence. There are among them, however, rugged individuals who develop one particular virtue, the pursuit and acquisition of which singles them out from the rest. Thus of African descent we have the Martyrs of Uganda (about a hundred Christians were put to death in 1880 by King Mwanga; however, only 22 have been beatified), full of fiery zeal for the preservation of the faith; and St. Melchiades, the reigning Pontiff when the Edict of Milan was issued in 312. Moses the Black, a fourth-century saint, was obsessed by a passion for purity: before his conversion he had been the immoral slave of an Ethiopian government official. Thus, purity was the keynote of his life. If tempted to impurity, he would immediately go and do something to help out some co-worker. The climb to perfection of St. Moses the Black was hard. He slipped again and again; however, with God's help he was ordained a priest by the Archbishop of Alexandria. Said the Archbishop in his sermon on this occasion: "God's power is not limited to making something out of nothing. He goes even further. He can make something good out of something bad. Out of the adulterer David He made the penitent psalmist; out of the sinner Simon he made Pope St. Peter; the infamous woman of Magdala became St. Mary Magdalen." Moses, the Negro priest was martyred at the age of 75.

These saints are a "cloud of witnesses over our head," however, we do not have an official saint to intercede for us to obtain the blessings that God's mercy always imparts. For countless centuries other Catholic nations, people, and places have sought the protection and help of one of their own saintly persons, whom they believe to be in Heaven, in the very Presence of God; namely, Ireland—St. Patrick; France—St. Therese; Italy—St. Francis of Assisi; England—St. George; and Sweden—St. Bridget.

An American Negro saint for 483,671 Negro Catholics in North America?

Only a possibility? Nay, more than that; a possibility showing much promise of becoming an actuality, for the acquisition of official data about cures gained through Blessed Martin de Porres, the Black barber of Lima, continues.

Blessed Martin de Porres, were he canonized, naturally and logically would take his place beside the great Apostle of Negroes, St. Peter Claver, as patron of the Negro apostolate, a Negro saint.

He was the son of Don Juan de Porres, gentleman of Castile and knight of Alcantara; his mother was Anna Velasquez, a freed Negro woman of Panama living in Peru. The boy Martin was born on December 9, 1569, at Lima. He was illegitimate and, in the eyes of his father, worse than this, a Negro in looks and bearing. Both father and mother hated the child, the one because it hurt his Spanish pride to have for a son a Negro, and the other because the boy's color barred any chance of her attaining an honored position as the acknowledged wife of the Spaniard.

After the birth of their second child, a daughter, Don Juan deserted Anna, leaving her to shift for herself and her two children as best she could.

Martin's childhood was marked especially by an amazing love and pity for the poor, of which there were many in the wealthy but corrupt capital of Peru. Sent on an errand, almost inevitably he would meet someone just a little more miserable than himself. The boy's heart, like the youthful St. Bridget's, would go out to the unfortunate, and with it Anna's pocketbook! His mother's pennies would be handed over with lavish indifference. Poor Anna would greet him with screams and heavy blows, but she never could cure the boy of his charitable tendencies.

At the age of twelve, Martin went to work as an apprentice to a barber surgeon, where he learned the art of healing as it was practiced in those days. He pursued his studies even further, for he recognized in medicine not only a weapon against physical disease, but a key to open the soul to the saving grace of God.

Eventually, when he was 22, at the advice of his confessor, Martin de Porres applied to the Dominican Convent of the Rosary in Lima for admission as an oblate or tertiary. It was not until nine years later that he finally put on the capuce of a First Order lay brother, and then only because obliged to do so out of obedience.

Then began an organized apostolate among the unfortunate that was truly extraordinary. This poor despised friar extended his charity to everyone. Spanish, Indians, Negroes, slaves, prisoners, the sick, and the destitute, all came to him, and all were received and treated with equal kindness and consideration. If pride or physical disability kept them from him, charity would secretly tell him of the fact and lead him to them. His energy was limitless. He was particularly kind to animals, who in their turn seemed to recognize him as their friend and protector.

The following story, quite in line with Martin's character, has been handed down to us. The Convent of the Holy Rosary had been infested with rats and mice for some time. They chewed up linens and habits in the sacristy, the cells, and the common wardrobe. At last it decided to take drastic measures to exterminate them. Martin de Porres was exceedingly grieved. It hurt him to think that these unbearable, but innocent, little beasts, to whom God had given a taste for linens and vestments, should be destined to so unsparing a chastisement. Summoning the first little rat that he saw, he said to it: "Little brother rat, listen to me. You are no longer safe here. Go, tell your companions to as-

semble in the shed at the end of the garden. I will feed you there on the condition that you promise no longer to invade the Convent." At these words, tradition relates, this ambassador of the clan of rodents warned his whole tribe, and one could see a long procession of rats and mice file down the corridors and cloister walks to the old barn Martin had selected for them. Instead of destroying the rats, Martin sought to preserve them at the same time that he freed the Convent from their depredations.

Meanwhile, Martin de Porres became somewhat of an institution in Lima. Everybody knew him; all were acquainted with his work. This base-born son of a Panama Negro woman numbered among his friends Don Felix de Vega Petro de Ortega, the future Bishop of Cuzco. Yet so great was this lay brother's humility that he would not even occupy a chair in the presence of a fellow religious.

With all his activity, this humble Dominican lay brother spent seven hours each day in prayer and contemplation before his tabernacled King. Mary, the King's Mother, received from Martin a tender affection that was truly childlike in its simplicity.

One day the father procurator of the convent saw the lay brother carrying a brand new habit to his cell. "What are you going to do with that?" asked the priest. "It's the habit," replied Brother Martin, "in which I shall be buried!" The prediction was only too true. Several days later he was stricken down by fever, and after a short but severe illness, Martin de Porres, surrendered his pure soul to God whom he had loved and served so faithfully. It was the third of November, 1639, the 70th year of his life.

Many miracles followed in quick succession. The King of Spain, the Archbishop of Lima, and members of the Dominican order, all sent to Rome asking for the beatification of Martin de Porres. The Church, always very

(Continued on Page 27)

NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.



EDITOR'S NOTE: "No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.

CHAPTER 8 — WHIRLWIND APOSTLE

SYNOPSIS: After learning that he was never to return to China, Father Tom was heart-broken. He was like a boat cut adrift, with no place to go. Finally, the difficult pioneer work of the Divine Word Fathers in the southern U.S. missions caught his eye. With trust in God and with his usual abandon, he flung himself unreservedly into this new work. His base: Hattiesburg, Miss.

The construction work pretty well behind him, Megan began to concentrate on the spiritual development of Rosary Catholic Missions. Mission methods commonly accepted in the South did not impress him. He was convinced that a new approach would result in more and better converts.

The common opinion held the school as the most important unit in missionary activity. This seemed antiquated to Father Tom. He agreed that this method had its merits some 30-40 years ago when Divine Word Missionaries first began work among the Negroes. In those days, the Colored had very few schools, and they looked for an opportunity to learn the three R's and help drag themselves out of slavery. But the Negro had come a long way since then. Megan maintained that the Church was no longer offering the Negro something special by giving him an education. The State

was doing the same thing, and gratis at that. Besides, the schools had been extremely expensive without proportionate results. In the words of a nun who had taught in the South for over 30 years: "School benches are full during the week, but the church pews are empty on Sunday. The children associate the Catholic Church with school. Consequently, when they leave school, they also leave the Church—even after a grammar and high school training over a period of 12 years. The old idea that parents can be won over to the Faith through the children had proved erroneous by bitter experience."

With some modifications, Megan put his China mission technique into practice and began to work directly on adults. Evenings, he would nonchalantly stroll along the dingy streets of the Colored neighborhood and strike up a conversation with folks sitting on the porch or working around the house. He'd soon be sitting with them on the porch or sipping a cup of hot coffee in the kitchen. Once acquainted with Father Tom and captivated by his personality, these non-Catholic strangers invariably welcomed him back for another chat and another cup of coffee.

At the age of twelve, Martin went to work as an apprentice to a barber surgeon, where he learned the art of healing as it was practiced in those days. He pursued his studies even further, for he recognized in medicine not only a weapon against physical disease, but a key to open the soul to the saving grace of God.

Eventually, when he was 22, at the advice of his confessor, Martin de Porres applied to the Dominican Convent of the Rosary in Lima for admission as an oblate or tertiary. It was not until nine years later that he finally put on the capuce of a First Order lay brother, and then only because obliged to do so out of obedience.

Then began an organized apostolate among the unfortunate that was truly extraordinary. This poor despised friar extended his charity to everyone. Spanish, Indians, Negroes, slaves, prisoners, the sick, and the destitute, all came to him, and all were received and treated with equal kindness and consideration. If pride or physical disability kept them from him, charity would secretly tell him of the fact and lead him to them. His energy was limitless. He was particularly kind to animals, who in their turn seemed to recognize him as their friend and protector.

The following story, quite in line with Martin's character, has been handed down to us. The Convent of the Holy Rosary had been infested with rats and mice for some time. They chewed up linens and habits in the sacristy, the cells, and the common wardrobe. At last it decided to take drastic measures to exterminate them. Martin de Porres was exceedingly grieved. It hurt him to think that these unbearable, but innocent, little beasts, to whom God had given a taste for linens and vestments, should be destined to so unsparing a chastisement. Summoning the first little rat that he saw, he said to it: "Little brother rat, listen to me. You are no longer safe here. Go, tell your companions to as-

semble in the shed at the end of the garden. I will feed you there on the condition that you promise no longer to invade the Convent." At these words, tradition relates, this ambassador of the clan of rodents warned his whole tribe, and one could see a long procession of rats and mice file down the corridors and cloister walks to the old barn Martin had selected for them. Instead of destroying the rats, Martin sought to preserve them at the same time that he freed the Convent from their depredations.

Meanwhile, Martin de Porres became somewhat of an institution in Lima. Everybody knew him; all were acquainted with his work. This base-born son of a Panama Negro woman numbered among his friends Don Felix de Vega Petro de Ortega, the future Bishop of Cuzco. Yet so great was this lay brother's humility that he would not even occupy a chair in the presence of a fellow religious.

With all his activity, this humble Dominican lay brother spent seven hours each day in prayer and contemplation before his tabernacled King. Mary, the King's Mother, received from Martin a tender affection that was truly childlike in its simplicity.

One day the father procurator of the convent saw the lay brother carrying a brand new habit to his cell. "What are you going to do with that?" asked the priest. "It's the habit," replied Brother Martin, "in which I shall be buried!" The prediction was only too true. Several days later he was stricken down by fever, and after a short but severe illness, Martin de Porres, surrendered his pure soul to God whom he had loved and served so faithfully. It was the third of November, 1639, the 70th year of his life.

Many miracles followed in quick succession. The King of Spain, the Archbishop of Lima, and members of the Dominican order, all sent to Rome asking for the beatification of Martin de Porres. The Church, always very

(Continued on Page 27)



Father Thomas Megan

EDITOR'S NOTE: "No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.

CHAPTER 8 — WHIRLWIND APOSTLE

SYNOPSIS: After learning that he was never to return to China, Father Tom was heart-broken. He was like a boat cut adrift, with no place to go. Finally, the difficult pioneer work of the Divine Word Fathers in the southern U.S. missions caught his eye. With trust in God and with his usual abandon, he flung himself unreservedly into this new work. His base: Hattiesburg, Miss.

The construction work pretty well behind him, Megan began to concentrate on the spiritual development of Rosary Catholic Missions. Mission methods commonly accepted in the South did not impress him. He was convinced that a new approach would result in more and better converts.

The common opinion held the school as the most important unit in missionary activity. This seemed antiquated to Father Tom. He agreed that this method had its merits some 30-40 years ago when Divine Word Missionaries first began work among the Negroes. In those days, the Colored had very few schools, and they looked for an opportunity to learn the three R's and help drag themselves out of slavery. But the Negro had come a long way since then. Megan maintained that the Church was no longer offering the Negro something special by giving him an education. The State

was doing the same thing, and gratis at that. Besides, the schools had been extremely expensive without proportionate results. In the words of a nun who had taught in the South for over 30 years: "School benches are full during the week, but the church pews are empty on Sunday. The children associate the Catholic Church with school. Consequently, when they leave school, they also leave the Church—even after a grammar and high school training over a period of 12 years. The old idea that parents can be won over to the Faith through the children had proved erroneous by bitter experience."

With some modifications, Megan put his China mission technique into practice and began to work directly on adults. Evenings, he would nonchalantly stroll along the dingy streets of the Colored neighborhood and strike up a conversation with folks sitting on the porch or working around the house. He'd soon be sitting with them on the porch or sipping a cup of hot coffee in the kitchen. Once acquainted with Father Tom and captivated by his personality, these non-Catholic strangers invariably welcomed him back for another chat and another cup of coffee.

Andy McBride was the first Negro to take instructions from Father Tom. His wife Ann realized that if Andy and the children adopted the Catholic Faith, she herself should know what it's all about. Consequently, she "sat in" on the instructions. Unfortunately, Andy dropped out of the class. But Ann persevered and was baptized with her three children. Then, one Sunday, Ann brought her sister and brother-in-law to Mass. The two were so impressed with Father Tom's down-to-earth sermon that they began taking instructions and were eventually received into the Church together.

Sometimes, after combing the poverty-stricken area of the Colored, Father Tom would sadly remark. "We Whites aren't charitable enough. You ought to go down and see the misery in some of those poor Colored homes." Shortly after, sheets and socks and handkerchiefs and firewood and food would disappear from his own room and turn up in the homes of poor families. Generously supplying food to penniless and hungry individuals, Father Tom had the emptiest pantry and ice box in Hattiesburg.

One day, Father Megan came up to nearly blind Frank Cooper who, as usual, was seated by the garage where he chatted with passers-by. Frank was in a mournful mood, with head buried in his hands. Having lost the sight of one eye by a piece of flying steel, he had now practically lost his vision in the other eye.

"How come so blue today?" inquired Father Tom.

"Ah's worried 'bout mah eyes, Father. Don't think ah'll ever see again. And mah money — she's just about all eaten up."

"Don't worry, Frank. Every day will take care of itself. We can live only one day at a time. Tell you what I'll do, Frank. Tomorrow I'll take you down to the Welfare and see what can be done for you. Okay?"

This wasn't the first time Father Tom had befriended Frank, his non-

Catholic friend. With little or no results, Frank had been making innumerable trips to an eye clinic in New Orleans. Father Tom wrote an impassioned letter to the clinic: "If you can do Frank any good, don't worry about the final bill; I'll take care of it. But, if you can't help him in any way, please don't take away from him the little money he still has." —The treatments at the clinic came to an abrupt end.

As he had promised, Father Megan returned the following day, took Frank by the hand, and led him to the Welfare office. As the two stood in line, one of the office girls politely informed him, "I'm sorry, Father, but this waiting room is for the Colored. Would you mind going to the White waiting room?"

Father Tom's smile was encased in iron-jawed firmness. "I'm sorry, Miss, but I brought this Colored man here and I'm going to stay with him until he's been taken care of."

Came Frank's turn at the information desk. As awkwardly disconcerted as her office force at the site of a White man leading a Negro by the hand, the manageress blanketed Megan with an incredulous stare.

"Good morning, Miss," said Father Tom with inimitable charm. "I have a man here who has lost his eyesight. Is there anything you can do for him?"

"Well, Father, you know how it is. We have so many requests, but just so much money. We can't possibly accommodate everyone."

"But something's GOT to be done for Mr. Cooper," insisted Megan.

A detailed questionnaire was mechanically extracted from the desk drawer with a perfunctory promise that quick action would follow the completion of the form.

With a twinge of disappointment, but still scornful of conventions that frowned on a White man leading a blind Negro, Father Tom next accompanied Frank to the Social Security office. Here again, eyebrows lifted in

astonishment at his intense solicitude for a shabby, indigent, uneducated Colored man. To the dismayed girl who accepted Frank's Social Security card, Megan, with twinkling eyes and unshakeable optimism, patiently explained, "Mr. Cooper is my next door neighbor. He's unemployed, needs financial aid, and I'd like to help him procure it."

There was the usual "Well . . . uh . . . You see . . . Of course . . . Yes . . . We'll try our best . . . Yes . . . You'll hear from us." On the way Home Father Tom treated Frank to a cup of coffee and a bite to eat.

Three months passed. Not a word from either bureau. Megan reached for the phone and bluntly demanded action. Two days later, checks from the Welfare agency and Social Security office were in the mail for Frank. Shortly thereafter, Frank Cooper announced to Father Tom that he wanted to become a Catholic.

With legendary courage, Megan took up the cudgels for those in ma-

trimonial entanglements. He was the right man for the thankless job. These "marital messes" involved many a dreary hour of painstaking inquiry and investigation, as well as consultation of Canon Law. Above all, they meant frequent and tedious trips to the Chancery Office in Jackson, Miss. The Diocesan Matrimonial Board often consulted him as an authority on practical and human solutions to exceedingly "tough" cases.

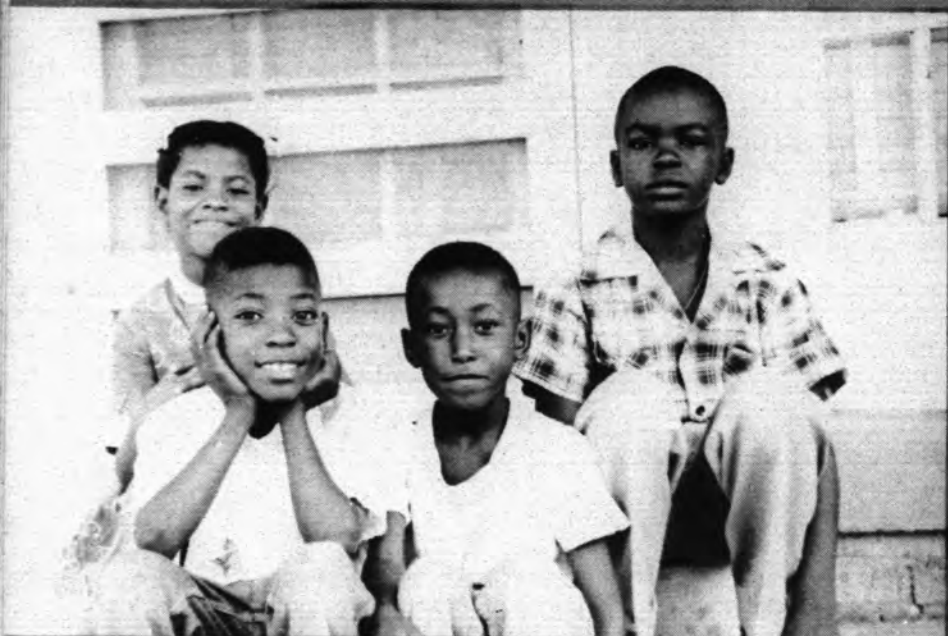
In line with his policy of gunning for the conversion of adults, Father Tom turned to the alcoholics in his parish. Impressed with the fundamental principles and good effects of Alcoholics Anonymous, he drew up plans with Mr. Paul Kirkpatrick for the creation of a Colored AA branch. At Mr. Kirkpatrick's request, Father Tom often lectured to various AA groups. After one of his spellbinding talks, five AA men signed up for instructions in the Catholic religion.

(To be continued)

It All Began On the Waterfront

Seattle, Wash.—Good example coupled with zealous catechetical work paid off for Sister Ignatius of the Sisters of Charity of Providence and Mr. and Mrs. David Watson. They have brought a Negro family of 14 persons, Mr. and Mrs. Robert Smith and their 12 children plus a niece and a neighbor into the Church. Baptism was administered to the group in St. Thomas' Church here by Father John O'Connell, pastor. The Watsons, Sister Ignatius and sponsors for each of the newly-converted were present.

It all began at Pier 91, Seattle, where David Watson and Robert Smith are employed. Impressed by the Watson's exemplary lives, Mr. Smith made some inquiries about the Church and was invited to attend Mass. He and his wife asked for instructions. They were joined by a niece, Nellie Arias and a neighbor, Michael Green. Sister Ignatius who has been active at St. Peter Claver Inter-racial Center in Seattle for the past 13 years and Mrs. Watson went to the Smith home every Sunday for a year to teach catechism, bringing the truth of the Catholic religion to the family.



Visitors pause for a picture during a visit.



St. John's Church and Rectory

ST. JOHN'S PARISH WACO, TEXAS

St. John's Day Nursery.



Big and little sister stand before crucifix at St. John's Day School.





St. John's Church and Rectory.



St. John's new school bus.

One of the promising missions of the Divine Word Missionaries is that of St. John in Waco, Tex. Enterprising and hard-working, Father Stanley Gootee, S.V.D. is the pastor. The work here is young and as is often the case, the hopes of the Mission are found among the children and youth.

It is hoped that another generation will witness a firm foundation laid and a goodly number of adult Catholics on which to build a solid Catholic community. Therefore, the emphasis of the work being done at St. John's is on the children and young people. The pictorial review shows Father Gootee and some parish scenes in Waco, Tex.

The sister stand before outdoor
work at St. John's Day School.



Children, teachers and pastor of St. John's Kindergarten, Waco.





Visitors pause for a picture during a visit.



St. John's Church and Rectory

ST. JOHN'S PARISH

WACO, TEXAS

St. John's Day Nursery.



Big and little sister stand before
crucifix at St. John's Day School





St. John's Church and Rectory.



St. John's new school bus.

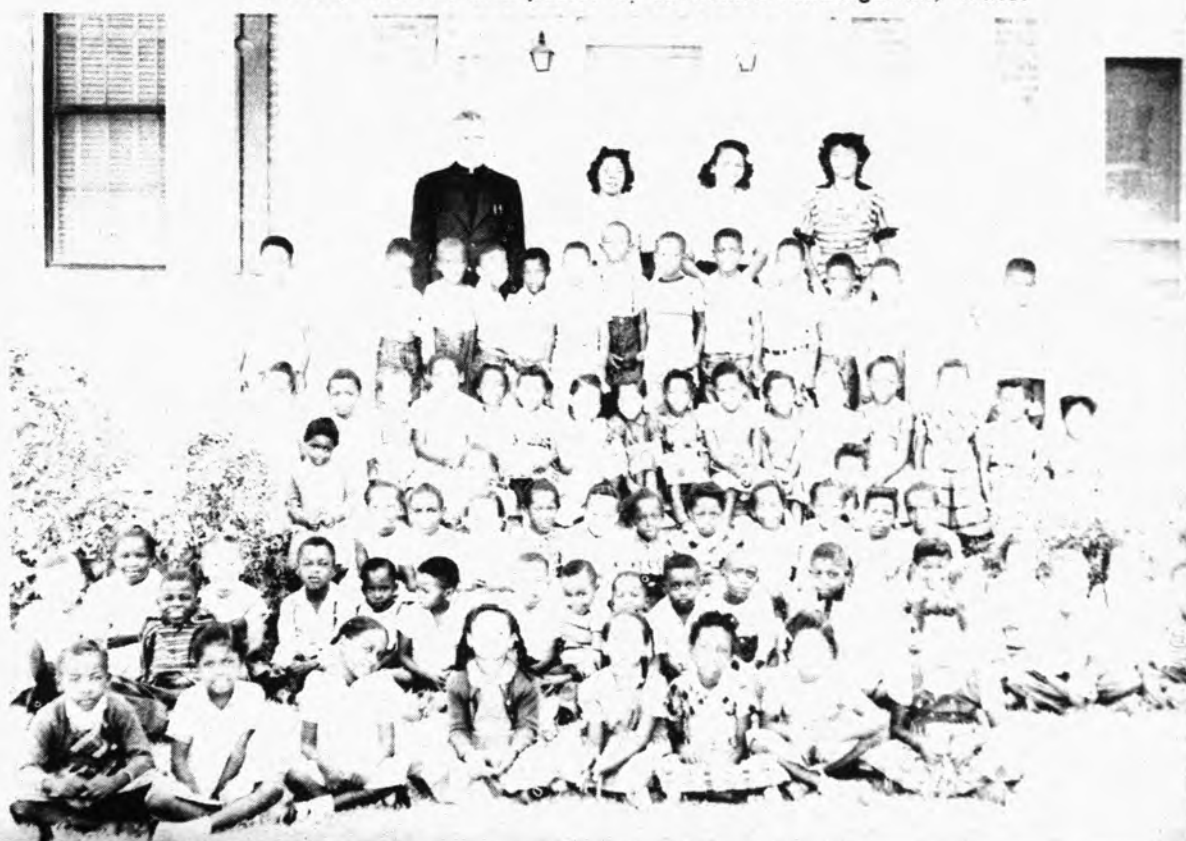
One of the promising missions of the Divine Word Missionaries is that of St. John in Waco, Tex. Enterprising and hard-working, Father Stanley Gootee, S.V.D. is the pastor. The work here is young and as is often the case, the hopes of the Mission are found among the children and youth.

It is hoped that another generation will witness a firm foundation laid and a goodly number of adult Catholics on which to build a solid Catholic community. Therefore, the emphasis of the work being done at St. John's is on the children and young people. The pictorial review shows Father Gootee and some parish scenes in Waco, Tex.

The sister stand before outdoor
kaf of Day School.



Children, teachers and pastor of St. John's Kindergarten, Waco.



Don't Deprive Him of His Thank-You!

NORAH SMARIDGE

Mary Lawton was entertaining some of the Needlework Guild when she was called to the telephone. She came back smiling. "That was my nephew Johnny," she explained. "I stopped by with a record for him this morning, but he was in school. He called to thank me—he thinks *Peter and the Wolf* is swell!"

Jane Otway looked surprised. "How old is Johnny?"

"Nine," Mary said. "And all boy!"

"Then I'll bet his mother dragged him to the telephone by the ear," Ellen Hurley snorted. "I never get a thank-you out of my niece, and she's nearly fifteen. I made her two pair of those thick white socks the girls like—and I know she's been wearing them. Her mother thanked me, but Joanie just hasn't got around to it yet."

"And she probably won't," Jane Otway said. "The younger generation takes things for granted. They seem to resent having to say thank-you. Why, I heard my grand-daughter complaining the other day because there

weren't any *printed cards* she could use to thank people for her wedding gifts!"

Jane's story started something. Everyone in the circle, it seemed, could produce horrible examples of carelessness and ingratitude. Even Mary, the most tolerant, agreed with them. "I know," she said. "That's why Johnny gives me such a glow. You see, he *isn't* dragged by the ear. Saying *thank you* comes naturally to him by now. Because his mother began teaching him to say it when he was still in his pram." She went on eagerly as the others protested. "Oh, of course he couldn't really say the words. But I remember when I gave him a rattle, Margaret picked him up and said 'Smile, Johnny. Smile thank-you for the nice rattle!' He soon began to get the idea!"

Mary was right. Johnny's parents, from the beginning, had taught him to shoulder his own responsibilities—and thanking people for gifts and kindnesses is one of these.

Too often, because a child is small and finds letter writing or a verbal thank-you beyond him, a parent will do it for him. Yet this is unfair to the child, depriving him of an important means of spiritual unfolding. For, if it is blessed for a child to give, it can also be blessed for him to *receive*, if the receiving brings forth a sincere expression of his loving appreciation.



Making the home "a happy home" for the children, will instill in the children a sense of gratitude.

It does not matter if the child is too young to write a letter. Let him "draw a picture" for the giver. Let him fold it and put it in the envelope (or at least see how Mommy does it) and watch while it is addressed. Lift him up and let him drop it in the mail-box himself. Gran, Auntie, and adult friends love receiving these missives, and the small child can put into his picture just as much love and gratitude as an older child can put into words.

The thank-you, however, must not be made a burden. It can be kept a joy if the emphasis is put on expressing a loving thought *spontaneously*. "Aunt Agnes will be so tickled that you didn't guess what was in the package!" Mom cries. "Let's write and thank her. You can use a piece of Daddy's paper—and here's a good, sharp pencil!"

Many a child has learned to hate writing a thank-you note, because he was made to copy his first attempt over and over again until it was perfect. This is quite unnecessary. It can be reasonably neat ("Uncle Bill's going to be surprised at how well you can print now!") but it should be child-like, written in the child's own words. His own little message will mean more than a letter-perfect note that sounds as if it had been composed by an adult and painstakingly copied by the child.

Children can be taught to communicate their gratitude far earlier than most of us think. Small Susan, just old enough to grasp a pencil, will scribble very seriously at the end of the letter Mommy is writing to Aunt Jane. Mommy's postscript will interpret it: "Susan says 'thank you'. She loves the new dolly!"

With the older children, whose attention must be caught quickly before it veers to something new, a little practical aid can be provided. Five-year-old Cecily has her "special paper." The small colored sheets have designs by the nun-artist, Berta Hummel. The words THANK YOU are printed at the top, and Cecily likes to copy

them before printing or drawing her own message. Having attractive paper at hand avoids the postponement that is inevitable when one has to search for paper and pencil.

Billy is too young to print yet. His thank-yous take a form that impresses him; he is allowed to choose a holy picture from Mom's stock. These cards he sends to Gran and others who give him gifts; he adds a series of XXXXs on the back—and he is quite aware of what he is doing!

Most important of all, of course, is the child's expression of thanks to God for blessings and favors sent by Him. Yet these are often forgotten, while the prayer of petition is all too frequent. "Please, God . . ." comes so easily. But a child must be taught consistently to say "Thank you, God."

The thank-you prayer can follow simply and naturally after his prayer of love. ("I love you' Blessed Jesus, and I love Your Blessed Mother"). He can be taught to add, "And thank you for . . ." each night naming a different blessing, from his fine new shoes to a beautiful day God sent for the picnic. For a very special thank-you, he can pay a visit to Church with Mommy and light a candle.

Most parents are careful to ensure that their children grow up to be generous and open-handed. They are impressed with the truth that it is more blessed to give than to receive; they are aware of the importance to the child's development of having him choose or make his own little offerings to give away.

But we need to be more alert to the blessing that comes with *receiving*. And this means guiding the child, from the very first, to acknowledge and express gratitude for the gifts he receives. Let him learn this lesson when he is young. Then, like Johnny, he will manage his thank-yous promptly and warmly, without parental nudging. "This is Johnny, Aunt Mary. Thank you for Peter and the Wolf. I've just been playing it—and it's *swell*!"

Don't Deprive Him of His Thank-You!

NORAH SMARIDGE

Mary Lawton was entertaining some of the Needlework Guild when she was called to the telephone. She came back smiling. "That was my nephew Johnny," she explained. "I stopped by with a record for him this morning, but he was in school. He called to thank me—he thinks *Peter and the Wolf* is swell!"

Jane Otway looked surprised. "How old is Johnny?"

"Nine," Mary said. "And all boy!"

"Then I'll bet his mother dragged him to the telephone by the ear," Ellen Hurley snorted. "I never get a thank-you out of my niece, and she's nearly fifteen. I made her two pair of those thick white socks the girls like—and I know she's been wearing them. Her mother thanked me, but Joanie just hasn't got around to it yet."

"And she probably won't," Jane Otway said. "The younger generation takes things for granted. They seem to resent having to say thank-you. Why, I heard my grand-daughter complaining the other day because there

weren't any *printed cards* she could use to thank people for her wedding gifts!"

Jane's story started something. Everyone in the circle, it seemed, could produce horrible examples of carelessness and ingratitude. Even Mary, the most tolerant, agreed with them. "I know," she said. "That's why Johnny gives me such a glow. You see, he *isn't* dragged by the ear. Saying *thank you* comes naturally to him by now. Because his mother began teaching him to say it when he was still in his pram." She went on eagerly as the others protested. "Oh, of course he couldn't really say the words. But I remember when I gave him a rattle, Margaret picked him up and said 'Smile, Johnny. Smile thank-you for the nice rattle!' He soon began to get the idea!"

Mary was right. Johnny's parents, from the beginning, had taught him to shoulder his own responsibilities—and thanking people for gifts and kindnesses is one of these.

Too often, because a child is small and finds letter writing or a verbal thank-you beyond him, a parent will do it for him. Yet this is unfair to the child, depriving him of an important means of spiritual unfolding. For, if it is blessed for a child to give, it can also be blessed for him to *receive*, if the receiving brings forth a sincere expression of his loving appreciation.



Making the home "a happy home" for the children, will instill in the children a sense of gratitude.

It does not matter if the child is too young to write a letter. Let him "draw a picture" for the giver. Let him fold it and put it in the envelope (or at least see how Mommy does it) and watch while it is addressed. Lift him up and let him drop it in the mail-box himself. Gran, Auntie, and adult friends love receiving these missives, and the small child can put into his picture just as much love and gratitude as an older child can put into words.

The thank-you, however, must not be made a burden. It can be kept a joy if the emphasis is put on expressing a loving thought *spontaneously*. "Aunt Agnes will be so tickled that you didn't guess what was in the package!" Mom cries. "Let's write and thank her. You can use a piece of Daddy's paper—and here's a good, sharp pencil!"

Many a child has learned to hate writing a thank-you note, because he was made to copy his first attempt over and over again until it was perfect. This is quite unnecessary. It can be reasonably neat ("Uncle Bill's going to be surprised at how well you can print now!") but it should be child-like, written in the child's own words. His own little message will mean more than a letter-perfect note that sounds as if it had been composed by an adult and painstakingly copied by the child.

Children can be taught to communicate their gratitude far earlier than most of us think. Small Susan, just old enough to grasp a pencil, will scribble very seriously at the end of the letter Mommy is writing to Aunt Jane. Mommy's postscript will interpret it: "Susan says 'thank you'. She loves the new dolly!"

With the older children, whose attention must be caught quickly before it veers to something new, a little practical aid can be provided. Five-year-old Cecily has her "special paper." The small colored sheets have designs by the nun-artist, Berta Hummel. The words THANK YOU are printed at the top, and Cecily likes to copy

them before printing or drawing her own message. Having attractive paper at hand avoids the postponement that is inevitable when one has to search for paper and pencil.

Billy is too young to print yet. His thank-yous take a form that impresses him; he is allowed to choose a holy picture from Mom's stock. These cards he sends to Gran and others who give him gifts; he adds a series of XXXXs on the back—and he is quite aware of what he is doing!

Most important of all, of course, is the child's expression of thanks to God for blessings and favors sent by Him. Yet these are often forgotten, while the prayer of petition is all too frequent. "Please, God . . ." comes so easily. But a child must be taught consistently to say "Thank you, God."

The thank-you prayer can follow simply and naturally after his prayer of love. ("I love you' Blessed Jesus, and I love Your Blessed Mother"). He can be taught to add, "And thank you for . . ." each night naming a different blessing, from his fine new shoes to a beautiful day God sent for the picnic. For a very special thank-you, he can pay a visit to Church with Mommy and light a candle.

Most parents are careful to ensure that their children grow up to be generous and open-handed. They are impressed with the truth that it is more blessed to give than to receive; they are aware of the importance to the child's development of having him choose or make his own little offerings to give away.

But we need to be more alert to the blessing that comes with *receiving*. And this means guiding the child, from the very first, to acknowledge and express gratitude for the gifts he receives. Let him learn this lesson when he is young. Then, like Johnny, he will manage his thank-yous promptly and warmly, without parental nudging. "This is Johnny, Aunt Mary. Thank you for Peter and the Wolf. I've just been playing it—and it's swell!"

Along the Divine Word Mission Trail!!!



Father Sheerin Writes

Catholic Mission
Alexishafen, Madang
New Guinea
November 8, 1956

Dear Father Provincial:

For the past couple of weeks I have been trying to get a letter off to you but never did get very far. I hope everything in the South is going along OK, and no doubt it is.

Father Ed and I are still sitting around wondering what our orders will be. We have been trying to learn pijin and in fact we can understand just about all that is said already. When it comes to talking, it is often a different story.

The past three weeks we went on a trip with Father Johnson through some of his bush. What a trip. In all we walked about 160 miles and spent 13 days in the bush. Practically every night we had a bull session with the natives and found it quite interesting especially when they got talking about their superstitions. With these people nobody seems to die a natural death. They are all murdered. Quite a prospect for the future. If I had more hair on my head I might worry about it.

One place in the bush we stayed three days. Every night the natives had a dress rehearsal for a sing sing

that was coming off in a week or so. They go at it all night. One night they had just finished when we got up to prepare for Mass. A couple of nights I went down to get a close view of it all. Before I knew it I was up in front sitting with a bunch of kids close enough to see and smell everything. It proved quite interesting and I was



The Rev. John Sheerin, S.V.D. who with Father Ed Baur, S.V.D. left for New Guinea in September writes from Alexishafen that New Guinea, his mission field, is much to his liking.

wishing that I could understand the words. For the benefit of the kids I even tried to wear a feather in my hair but that was a vain effort. It kept falling out. The kids got a kick out of it especially when I told them "mi no got gras."

Before we got into that bush trip I didn't think I would miss southern cooking at all, but these natives have it all over everyone when it comes to bad cooking. Their native food didn't turn out to be very tasty. When we got to the end of our trip Father Hoff flew us back to Madang and treated me to a cheese sandwich. Sure was good.

Tuesday we start teaching catechism to some students here. That will only last a few days until Father Cohill comes back from a trip he has to make. I guess if we are going to teach catechism we will have to learn some more pijin or else.

Well, Father, I do not yet have much to write about. We don't know where we will go or what we will do. That makes things difficult. New Guinea doesn't seem to be a bad place though. If it weren't for those mountains we have to walk up, it would be ideal. Until next time, regards to all.

JACK.

New School For Holy Ghost Parish, Opelousas, La.

A new ultra-modern school for Holy Ghost Parish, Opelousas was dedicated recently. The handsome brick and stone building is the product of more than four years of careful planning and hard work. The Rev. Francis J. Smith, of the Congregation of the Holy Ghost is pastor of the parish. The new school is the result of his planning and labor. The Sisters of the Holy Family

from New Orleans staff the school. They have taught in Opelousas since 1874 when they opened St. Joseph School there. In 1927, the school was renamed Holy Ghost School to correspond in name with the recently formed (1920) Holy Ghost Parish for Opelousas. In 1933, Holy Ghost School reached the status of high school.



Main entrance to the new school building



Side view of the building



A part of the crowd during dedicatory exercises



Father Sheerin Writes

Catholic Mission
Alexishafen, Madang
New Guinea
November 8, 1956

Dear Father Provincial:

For the past couple of weeks I have been trying to get a letter off to you but never did get very far. I hope everything in the South is going along OK, and no doubt it is.

Father Ed and I are still sitting around wondering what our orders will be. We have been trying to learn pijin and in fact we can understand just about all that is said already. When it comes to talking, it is often a different story.

The past three weeks we went on a trip with Father Johnson through some of his bush. What a trip. In all we walked about 160 miles and spent 13 days in the bush. Practically every night we had a bull session with the natives and found it quite interesting especially when they got talking about their superstitions. With these people nobody seems to die a natural death. They are all murdered. Quite a prospect for the future. If I had more hair on my head I might worry about it.

One place in the bush we stayed three days. Every night the natives had a dress rehearsal for a sing sing

that was coming off in a week or so. They go at it all night. One night they had just finished when we got up to prepare for Mass. A couple of nights I went down to get a close view of it all. Before I knew it I was up in front sitting with a bunch of kids close enough to see and smell everything. It proved quite interesting and I was



The Rev. John Sheerin, S.V.D. who with Father Ed Baur, S.V.D. left for New Guinea in September writes from Alexishafen that New Guinea, his mission field, is much to his liking.

wishing that I could understand the words. For the benefit of the kids I even tried to wear a feather in my hair but that was a vain effort. It kept falling out. The kids got a kick out of it especially when I told them "mi no got gras."

Before we got into that bush trip I didn't think I would miss southern cooking at all, but these natives have it all over everyone when it comes to bad cooking. Their native food didn't turn out to be very tasty. When we got to the end of our trip Father Hoff flew us back to Madang and treated me to a cheese sandwich. Sure was good.

Tuesday we start teaching catechism to some students here. That will only last a few days until Father Cahill comes back from a trip he has to make. I guess if we are going to teach catechism we will have to learn some more pijin or else.

Well, Father, I do not yet have much to write about. We don't know where we will go or what we will do. That makes things difficult. New Guinea doesn't seem to be a bad place though. If it weren't for those mountains we have to walk up, it would be ideal. Until next time, regards to all.

JACK.

A new ultra-modern school for Holy Ghost Parish, Opelousas was dedicated recently. The handsome brick and stone building is the product of more than four years of careful planning and hard work. The Rev. Francis J. Smith, of the Congregation of the Holy Ghost is pastor of the parish. The new school is the result of his planning and labor. The Sisters of the Holy Family

from New Orleans staff the school. They have taught in Opelousas since 1874 when they opened St. Joseph School there. In 1927, the school was renamed Holy Ghost School to correspond in name with the recently formed (1920) Holy Ghost Parish for Opelousas. In 1933, Holy Ghost School reached the status of high school.



Main entrance to the new school building



Side view of the building



A part of the crowd during dedicatory exercises



His Excellency, the Most Rev. J. O. Bowers, S.V.D., D.D. is seen on the right in this picture taken at Philadelphia's huge VISTARAMA last November. His Excellency is visiting the booth and exhibit of the White Fathers. Bishop Bowers is the Ordinary of the Diocese of Accra in West Africa. He returned to his Diocese last December after having spent six months in the States.



St. Benedict the Moor Church at Duson, La.

St. Benedict the Moor Mission in Duson, La. is another promising Divine Word Mission. Its energetic pastor, the Rev. Maurice Rousseve, S.V.D., has charge also of a mission at Scott, La.

Subscribers and Readers of the MESSENGER were instrumental in replacing a damaged statue of Blessed Martin de Porres for Father Rousseve.



Mrs. Josephine Segura teaches the first grade at St. Benedict School.

He wishes to thank all who sent donations. He welcomes donations which will help bring the Faith and Sacraments to the good and simple folk of rural Louisiana where he labors. Address all mail:

The Reverend Maurice Rousseve,
S.V.D.

St. Benedict the Moor Church
Duson, La.

Bishop Pierre Kimbondo, Newest Negro Bishop



In Kisantu, Belgian Congo, on November 18, 1956, an African priest, Father Pierre Kimbondo, was consecrated a Bishop. Appointed by our Holy Father, Pope Pius XII, he will serve as Auxiliary to the Vicar Apostolic of Kisantu, Bishop Alphonse Verwimp, S.J.

Bishop Kimbondo was born of Catholic parents in 1914. He entered St. John's Minor Seminary at Lemfu, 45 miles from Kisantu, in 1929. He studied philosophy and Theology at St. Robert Bellarmine Major Seminary at Mayidi, 18 miles from Kisantu, and was ordained a priest in 1943. (Both seminaries are staffed by Jesuit missionaries.)

Since his ordination in 1943 until his nomination to the episcopacy, Father Kimbondo was engaged as a traveling missionary throughout the vicariate.

The Vicariate of Kisantu has 220,000 Catholics and 21,000 catechumens being prepared for baptism. There are 52 African priests laboring in the vicariate.

The appointment of Bishop Kimbondo brings to 17 the number of African Bishops throughout the Catholic world.

(Readers who wish to help this newly-consecrated Bishop may send their donations to: Bishop Pierre Kimbondo, D.D., c/o Catholic Mission, Kisantu, Belgian Congo.)

Priests—Faithful To the End

Recently a missionary priest of the Sahara was assassinated by Algerian rebels as he was returning alone after offering Mass at a French army outpost 30 miles south of Geryville, near Oran, Algeria.

The body of Father Jean Tabart, a member of the White Fathers, was found with his throat cut. The veteran missionary had tried to write a message in the sand with his blood.

Army officers had warned him that rebels were stirring up trouble but he said:

"The people will not harm me. I am one of them."

The chief of desert tribesmen who rode into the army outpost to attend the funeral declared:

"We loved the French holy man like a father. He was killed by strangers. He will be avenged."

Last year another French priest, Father Jacq, was shot by rebels in the Aures mountains. He was a French army chaplain.

Beside his body, when it was found, was a message scrawled in the sand in blood: "God is love." The evidence showed that, as he was dying, the priest dipped his fingers into the bloody wound of his chest and wrote his final thought.

INTENTIONAL SECOND EXPOSURE



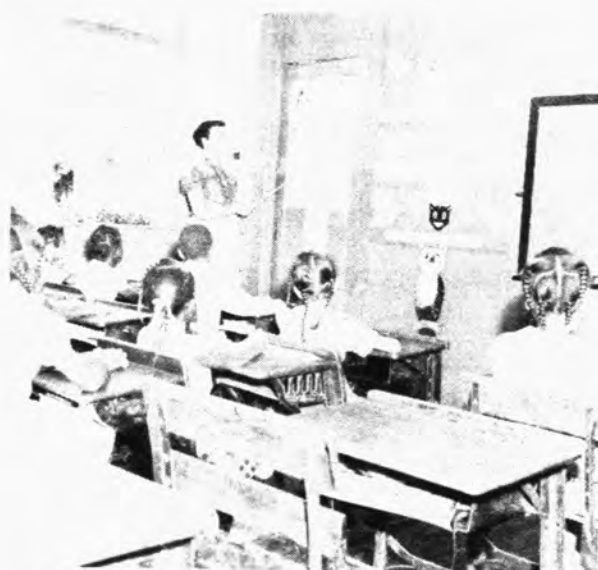
His Excellency, the Most Rev. J. O. Bowers, S.V.D., D.D. is seen on the right in this picture taken at Philadelphia's huge VISTARAMA last November. His Excellency is visiting the booth and exhibit of the White Fathers. Bishop Bowers is the Ordinary of the Diocese of Accra in West Africa. He returned to his Diocese last December after having spent six months in the States.



St. Benedict the Moor Church at Duson, La.

St. Benedict the Moor Mission in Duson, La. is another promising Divine Word Mission. Its energetic pastor, the Rev. Maurice Rousseve, S.V.D., has charge also of a mission at Scott, La.

Subscribers and Readers of the MESSENGER were instrumental in replacing a damaged statue of Blessed Martin de Porres for Father Rousseve.



Mrs. Josephine Segura teaches the first grade at St. Benedict School.

He wishes to thank all who sent donations. He welcomes donations which will help bring the Faith and Sacraments to the good and simple folk of rural Louisiana where he labors. Address all mail:

The Reverend Maurice Rousseve,
S.V.D.
St. Benedict the Moor Church
Duson, La.

Bishop Pierre Kimbondo, Newest Negro Bishop



In Kisantu, Belgian Congo, on November 18, 1956, an African priest, Father Pierre Kimbondo, was consecrated a Bishop. Appointed by our Holy Father, Pope Pius XII, he will serve as Auxiliary to the Vicar Apostolic of Kisantu, Bishop Alphonse Verwimp, S.J.

Bishop Kimbondo was born of Catholic parents in 1914. He entered St. John's Minor Seminary at Lemfu, 45 miles from Kisantu, in 1929. He studied philosophy and Theology at St. Robert Bellarmine Major Seminary at Mayidi, 18 miles from Kisantu, and was ordained a priest in 1943. (Both seminaries are staffed by Jesuit missionaries.)

Since his ordination in 1943 until his nomination to the episcopacy, Father Kimbondo was engaged as a traveling missionary throughout the vicariate.

The Vicariate of Kisantu has 220,000 Catholics and 21,000 catechumens being prepared for baptism. There are 52 African priests laboring in the vicariate.

The appointment of Bishop Kimbondo brings to 17 the number of African Bishops throughout the Catholic world.

(Readers who wish to help this newly-consecrated Bishop may send their donations to: Bishop Pierre Kimbondo, D.D., c/o Catholic Mission, Kisantu, Belgian Congo.)

Priests—Faithful To the End

Recently a missionary priest of the Sahara was assassinated by Algerian rebels as he was returning alone after offering Mass at a French army outpost 30 miles south of Geryville, near Oran, Algeria.

The body of Father Jean Tabart, a member of the White Fathers, was found with his throat cut. The veteran missionary had tried to write a message in the sand with his blood.

Army officers had warned him that rebels were stirring up trouble but he said:

"The people will not harm me. I am one of them."

The chief of desert tribesmen who rode into the army outpost to attend the funeral declared:

"We loved the French holy man like a father. He was killed by strangers. He will be avenged."

Last year another French priest, Father Jacq, was shot by rebels in the Aures mountains. He was a French army chaplain.

Beside his body, when it was found, was a message scrawled in the sand in blood: "God is love." The evidence showed that, as he was dying, the priest dipped his fingers into the bloody wound of his chest and wrote his final thought.



Seminary News....

ORDINATIONS

"Receive the Holy Spirit, unto power and to resist the devil and his temptations. In the name of the Lord." Once again these words were uttered by Bishop Richard Gerow, D.D., of Natchez, as our five subdeacons received their final Order before the Holy Priesthood. On the feast of the Immaculate Conception, Bishop Gerow bestowed on the young men the Office of the Diaconate, thereby giving them among other things, the privilege of chanting the Gospel at solemn func-

tions, of distributing Holy Communion, and of preaching the Word of God. The new Deacons eagerly await their great day, May 11, when they will become Priests forever.

On the same occasion the Bishop also conferred the Minor Orders of Porter and Reader on our first and second year theologians. The main duties connected with these two Orders are the care of the church and the reading or chanting of the Epistle at High Masses.

First Row (left to right): Fraters Dominic Carmen, Robert Hoffman, Donald Bates, John Coady, James Henry, Gerald Garry. **Second Row (left to right):** Rev. Fraters Jerome LeDoux, George Heffner, August Langenkamp, Raymond Guidry, Joseph Guidry, Frater Francis Shigo. **Third Row (left to right):** Father Hubert Posjena, Assistant Provincial, The Most Reverend Richard O. Gerow, Bishop of Natchez, Very Rev. Robert E. Pung, Provincial, Father John Kemper, Prefect of Scholastics.





Forty-three Students In Minor Seminary Department

Pictured here are the forty-three healthy young men who with their two prefects comprise the Minor Seminary Department. This year's group of minor seminarians seems a very promising bunch. They have shown their real worth by successfully heading projects around the Seminary. God grant them the grace of perseverance. Father Leonard Olivier, S.V.D., Prefect is on the left; Father Elmer Powell, S.V.D., Assistant-Prefect is on the right.

The Minor Seminary lists the following students with average above 90 which makes them eligible for the honor roll:

Walton Malveau (1st Academic)	98.55
Warren Carver (1st Academic)	94.32
Clarence Broussard (1st Academic)	94.31
Anthony Pung (4th Academic)	92.10
George Martel (2nd Academic)	90.64
Vernell Melancon (3rd Academic)	90.20

The Very Rev. William Adams, S.V.D. is Director of Studies.

Guest Speakers

Last month the community was addressed by three outstanding personages. The Very Rev. George Bernarding, S.V.D., Superior of our Divine Word missions in New Guinea, heads the list. He briefed the community on the mission of New Guinea, stressing the daily life of the people. Two films were shown, including one on Fatima. Father concluded with a bid for more interest and prayers for all missionary activities.

From Kansas City, Mo., the native city of our Associate Editor, came Mr. William H. Gremley, Executive Secretary of the Commission on Human Relations of the aforesaid city. Mr. Gremley, an authority in his chosen field, discussed at length what sociologists today consider the major problems of human relations. He pointed them out in the order of their importance, as the

lack of proper housing facilities, the integration of educational institutions, and the effects of the United States' human relations problems on the international scene. It was gratifying to hear Mr. Gremley relate how successfully these problems are being solved



Mr. William Gremley, the Executive Secretary of the Commission on Human Rights of Kansas City, Missouri is pictured with Father Elmer Powell and Father William Adams, Rector of the Seminary in the auditorium.

Seminary News....

ORDINATIONS

"Receive the Holy Spirit, unto power and to resist the devil and his temptations. In the name of the Lord." Once again these words were uttered by Bishop Richard Gerow, D.D., of Natchez, as our five subdeacons received their final Order before the Holy Priesthood. On the feast of the Immaculate Conception, Bishop Gerow bestowed on the young men the Office of the Diaconate, thereby giving them among other things, the privilege of chanting the Gospel at solemn func-

tions, of distributing Holy Communion, and of preaching the Word of God. The new Deacons eagerly await their great day, May 11, when they will become Priests forever.

On the same occasion the Bishop also conferred the Minor Orders of Porter and Reader on our first and second year theologians. The main duties connected with these two Orders are the care of the church and the reading or chanting of the Epistle at High Masses.

First Row (left to right): Fraters Dominic Carmen, Robert Hoffman, Donald Bates, John Coady, James Henry, Gerald Garry. **Second Row (left to right):** Rev. Fraters Jerome LeDoux, George Heffner, August Langenkamp, Raymond Guidry, Joseph Guidry, Frater Francis Shigo. **Third Row (left to right):** Father Hubert Posjena, Assistant Provincial, The Most Reverend Richard O. Gerow, Bishop of Natchez, Very Rev. Robert E. Pung, Provincial, Father John Kemper, Prefect of Scholastics.





Pictured here are the forty-three healthy young men who with their two prefects comprise the Minor Seminary Department. This year's group of minor seminarians seems a very promising bunch. They have shown their real worth by successfully heading projects around the Seminary. God grant them the grace of perseverance. Father Leonard Olivier, S.V.D., Prefect is on the left; Father Elmer Powell, S.V.D., Assistant-Prefect is on the right.

Last month the community was addressed by three outstanding personages. The Very Rev. George Bernarding, S.V.D., Superior of our Divine Word missions in New Guinea, heads the list. He briefed the community on the mission of New Guinea, stressing the daily life of the people. Two films were shown, including one on Fatima. Father concluded with a bid for more interest and prayers for all missionary activities.

From Kansas City, Mo., the native city of our Associate Editor, came Mr. William H. Gremley, Executive Secretary of the Commission on Human Relations of the aforesaid city. Mr. Gremley, an authority in his chosen field discussed at length what sociologists today consider the major problems of human relations. He pointed them out in the order of their importance, as the

The Minor Seminary lists the following students with average above 90 which makes them eligible for the honor roll:

Walton Malveau (1st Academic)	98.55
Warren Carver (1st Academic)	94.32
Clarence Broussard	
(1st Academic)	94.31
Anthony Pung (4th Academic)	92.10
George Martel (2nd Academic)	90.64
Vernell Melancon	
(3rd Academic)	90.20

The Very Rev. William Adams, S.V.D. is Director of Studies.

lack of proper housing facilities, the integration of educational institutions, and the effects of the United States' human relations problems on the international scene. It was gratifying to hear Mr. Gremley relate how successfully these problems are being solved



Mr. William Gremley, the Executive Secretary of the Commission on Human Rights of Kansas City, Missouri is pictured with Father Elmer Powell and Father William Adams, Rector of the Seminary in the auditorium.

in Kansas City through its Commission on Human Relations.

About a week later, the seminary's most illustrious alumnus, the Most Rev. Joseph O. Bowers, S.V.D., Bishop of Accra, addressed the various departments of the community before returning to Africa. His Excellency mentioned several interesting items about his work — that is, as the Bishop sees them. Bishop Bowers had been in the States for several months. On December 3 he set out from Boston for his diocese in the Gold Coast.

Through the courtesy of the Oblate Fathers and Brothers, our religious neighbors across the Bay, the Major Seminarians were invited to attend a lecture on world affairs by the scholarly Sir Arnold Lunn, a Catholic convert, quite prominent in literary circles. The views of the Englishman were supported by years of travel and personal interviews with top men in Europe. The lecture was really something 'eye-opening' for all who attended. Sir Arnold has been currently lecturing throughout this country.

CHAIR OF UNITY OCTAVE

From January 18 to 25, the Church will observe an octave of prayer and sacrifice that all might be one: 'Ut omnes unum sint . . .' The headquarters for the Chair of Unity Octave is the Monastery of the Graymoor Friars, Garrison, New York. The readers of the MESSENGER are urgently asked to join their prayers with Holy Church in praying that soon all the straying and erring sheep might be gathered into the Unity of Faith. This

is the ardent desire of the Sacred Heart.

The picture shows a group of Archbishops, Bishops and Abbots who attended a 'Unionistic Congress' at Byzantine Abbey, St. Procopius' in Lisle, Ill. recently. The aim of the three-day congress was to encourage dissident Eastern Orthodox Churches to return to Rome. This special intention is included in the eight intentions of the Chair of Unity Octave.



Pictured here are: Front row: Abbot Richard Felix, O.S.B. of Benet Lake, Wis.; His Eminence, Thomas Card. Tien, S.V.D., Archbishop of Peiping, China; Abbot Ambrose L. Ondrak, O.S.B. of St. Procopius'; Abbot Gerald Benkert, O.S.B., Aurora, Ill.; and Archpriest Basil Capanowicz. In rear: Bishop Gregory Rozman of Lubiana, Yugoslavia; Bishop Cuthbert O'Gara, C.P. of Yuanling, China and Auxiliary Bishop John L. Morkovsky of Amarillo, Tex.

BLESSED MARTIN

(Continued from Page 12)

careful and slow to move in these matters, took up the cause and began a long and tireless investigation. It was not until 197 years after his death, on March 19, 1836, that Pope Gregory XVI solemnly declared him blessed.

The next step is canonization. The canonization of an American Negro would do much for our race. The story of our brother, Martin de Porres, has already had a great effect on our forefathers. Many of us see in Blessed Martin a man who achieved success despite poverty, disinheritance, and race. We see in him a hope of ourselves and our children. We see in him genuine proof that the Catholic Church is really catholic—that sanctity does not spring from learning, social position or color. Many times we have been told that in the eyes of God all men are brothers. Having a Saint of our own would be thought-provoking to our non-Catholic Negro brothers who continue to believe. Catholicism is but another creation of Caucasian supremacy.

One more question, however, remains unanswered. What about American Negro Catholics? Martin de Porres is ours. Individually, perhaps some of us cannot do much for his cause in a material way; however, we can beg God to give the Church this Negro, Martin de Porres.

LET US PRAY

O God, the exalter of the humble, who didst make Blessed Martin, Thy Confessor, to enter the heavenly kingdom, grant, through his merits and intercession, that we may so follow the example of his humility on earth, as to deserve to be exalted with him in heaven. Through Christ our Lord.

Amen.

HELP COMPLETE A BURSE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

INCOMPLETED BURSES

at St. Augustine's Seminary
Bay St. Louis, Miss.

Our Lady of Sorrows	\$3,330.60
St. Joseph	2,557.50
Blessed Martin de Porres No. 6	1,323.74
Little Flower	1,288.25
St. Jude	1,631.50
Holy Ghost	1,076.76
St. Matthias	861.50
St. Elizabeth	583.00
Our Lady of Fatima	565.00
St. Madeline Sophie Barat	316.50
St. Martha	335.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Rector:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of \$..... towards the completion of a burse in honor of

NAME

ADDRESS

CITY

ZONE STATE

Send your offering to:

FATHER RECTOR, S.V.D.
St. Augustine's Seminary
Bay St. Louis, Mississippi

in Kansas City through its Commission on Human Relations.

About a week later, the seminary's most illustrious alumnus, the Most Rev. Joseph O. Bowers, S.V.D., Bishop of Accra, addressed the various departments of the community before returning to Africa. His Excellency mentioned several interesting items about his work — that is, as the Bishop sees them. Bishop Bowers had been in the States for several months. On December 3 he set out from Boston for his diocese in the Gold Coast.

Through the courtesy of the Oblate Fathers and Brothers, our religious neighbors across the Bay, the Major Seminarians were invited to attend a lecture on world affairs by the scholarly Sir Arnold Lunn, a Catholic convert, quite prominent in literary circles. The views of the Englishman were supported by years of travel and personal interviews with top men in Europe. The lecture was really something 'eye-opening' for all who attended. Sir Arnold has been currently lecturing throughout this country.

CHAIR OF UNITY OCTAVE

From January 18 to 25, the Church will observe an octave of prayer and sacrifice that all might be one: 'Ut omnes unum sint . . .'. The headquarters for the Chair of Unity Octave is the Monastery of the Graymoor Friars, Garrison, New York. The readers of the MESSENGER are urgently asked to join their prayers with Holy Church in praying that soon all the straying and erring sheep might be gathered into the Unity of Faith. This

is the ardent desire of the Sacred Heart.

The picture shows a group of Archbishops, Bishops and Abbots who attended a 'Unionistic Congress' at Byzantine Abbey, St. Procopius' in Lisle, Ill. recently. The aim of the three-day congress was to encourage dissident Eastern Orthodox Churches to return to Rome. This special intention is included in the eight intentions of the Chair of Unity Octave.



Pictured here are: Front row: Abbot Richard Felix, O.S.B. of Benet Lake, Wis.; His Eminence, Thomas Card. Tien, S.V.D., Archbishop of Peiping, China; Abbot Ambrose L. Ondrak, O.S.B. of St. Procopius; Abbot Gerald Benkert, O.S.B., Aurora, Ill.; and Archpriest Basil Capanowicz. In rear: Bishop Gregory Rozman of Lubiana, Yugoslavia; Bishop Cuthbert O'Gara, C.P. of Yuanling, China and Auxiliary Bishop John L. Morkovsky of Amarillo, Tex.

BLESSED MARTIN

(Continued from Page 12)

careful and slow to move in these matters, took up the cause and began a long and tireless investigation. It was not until 197 years after his death, on March 19, 1836, that Pope Gregory XVI solemnly declared him blessed.

The next step is canonization. The canonization of an American Negro would do much for our race. The story of our brother, Martin de Porres, has already had a great effect on our forefathers. Many of us see in Blessed Martin a man who achieved success despite poverty, disinheritance, and race. We see in him a hope of ourselves and our children. We see in him genuine proof that the Catholic Church is really catholic—that sanctity does not spring from learning, social position or color. Many times we have been told that in the eyes of God all men are brothers. Having a Saint of our own would be thought-provoking to our non-Catholic Negro brothers who continue to believe. Catholicism is but another creation of Caucasian supremacy.

One more question, however, remains unanswered. What about American Negro Catholics? Martin de Porres is ours. Individually, perhaps some of us cannot do much for his cause in a material way; however, we can beg God to give the Church this Negro, Martin de Porres.

LET US PRAY

O God, the exalter of the humble, who didst make Blessed Martin, Thy Confessor, to enter the heavenly kingdom, grant, through his merits and intercession, that we may so follow the example of his humility on earth, as to deserve to be exalted with him in heaven. Through Christ our Lord.

Amen.

HELP COMPLETE A BURSE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

INCOMPLETED BURSES

at St. Augustine's Seminary
Bay St. Louis, Miss.

Our Lady of Sorrows	\$3,330.60
St. Joseph	2,557.50
Blessed Martin de Porres No. 6	1,323.74
Little Flower	1,288.25
St. Jude	1,631.50
Holy Ghost	1,076.76
St. Matthias	861.50
St. Elizabeth	583.00
Our Lady of Fatima	565.00
St. Madeline Sophie Barat	316.50
St. Martha	335.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Rector:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of \$ towards the completion of a burse in honor of

NAME

ADDRESS

CITY

ZONE

STATE

Send your offering to:

FATHER RECTOR, S.V.D.
St. Augustine's Seminary
Bay St. Louis, Mississippi



Dear Boys and Girls:

Greetings and best wishes for a Happy New Year to all of you! It makes me very happy to say that the CORNER starts these new twelve months with the names of over eighty youngsters on our lists, — youngsters who have written in during the past year. Their letters have been very interesting, and I have had a chance to publish some of them. In this way, all our readers could see what a fine bunch of boys and girls belong to A. Corne's CORNER.

Here's an "acorn" dedicated to all my young readers:

**I'm glad I have a New Year
Of months and weeks and days,
Wherein to work and labor
And sing the Savior's praise.
I'll sanctify each minute
With work for other done;
And thus this year will merit
For me another one!**

by A. CORNE

Don't forget to make at least ONE good New Year's resolution to do something that you know will make you better during the coming twelve months. Don't make too many! One good one will be enough if you really try to keep it after you've made it. If you do manage to keep it, you will feel much better both inside and out!

A. CORNE'S MAIL BAG

The mail man often came my way during the past weeks, and left me quite a collection of letters and cards, some of which I am going to let you read. Here's a young reader from Florida:

Dear A. Corne,

Thank you for the post card. It is very pretty. I am not allowed to go to school. It is so nice to get mail when you are sick. Cathy is allowed to go to school. We enjoyed the letter from Br. Berchmans. Here is a clipping from our local paper. Mother got a beautiful box of cards from St. Claver's Mission club. Cathy is going to write soon. I hope I have the correct answer to the puzzle. I shall keep praying for you. Sincerely yours in Christ.

Betty Bailey
Rt. 2, Box 805
Deland, Fla.

I enjoyed your fine letter, Betty. I am very sorry that you are still too sick to go to school. I will write every chance I get. Maybe some of our other readers might want to write you a little get-well note.

How about it, boys and girls? Betty Bailey has a rheumatic heart condition. She cannot go to school. A letter from you, telling all about your home town would keep her from feeling lonesome at home. I have given her address with her letter, so that some of you can write her, and wish her a happier New Year than the last one. God bless all of you who are kind enough to write to Betty.

Dear A. Corne,

I am 14, and a freshman at Notre Dame of Bridgeport, Connecticut. It is a new school and it is not completed. In the time being we have classes in Assumption. (It is also a new school). We will enter Notre Dame in September.

I have 3 brothers and a twin sister. She is in the same class as I. We both are interested in art. This

is the first "Messenger" I received and I would like to submit an answer to your puzzle. God bless you.

Celeste Gaumond
Southport, Conn.

I know you will be glad, Celeste, when you finally get into that new school. I really hope it will be ready on time. Since you and your twin sister are interested in art, you will enjoy the new contest that the CORNER is running, the PEN-AND-INK-CONTEST. Read the rules below and join up!

Dear A. Corne,

I am twelve years old and attend the eighth grade of Forest Dale Graded School. There are eighteen other students in my class. Eight boys and eleven girls. My favorite sport is horse back riding, although I like very much to swim, and in the winter I enjoy skating. This winter I am going to try to learn to ski. I want to thank you for the very nice post card you sent me several weeks ago for trying to solve Father Smiley's puzzle. This month I am trying a Vocation Verse. (See below). Sincerely,

Simone Racine
Brandon, Vt.

By this time, you must have enough snow to go skiing, Simone. I hope you learn real well and can enjoy it.

Dear A. Corne,

First I must thank you for the post card. I was very surprised to receive it. I am in the habit of saving all letters and cards and yours is among them.

For Father's riddle, I was very surprised to see both my name and answer in the list of honorable mentioned. I shall follow in order with his advice so here is my entry for this month. I do hope I do better this time but as I always say, "God only expects so much from us and that we must do, for God understands human nature, for He created it."

Every Saturday I teach a class of twenty-three girls and boys in the fourth grade, and will as an extra assignment give them a Vocation verse to try to make up. They will also like Father Smiley's riddle.

It is so wonderful teaching young children about God. You are so responsible for their every thought about what is taught them. It is also a sacrifice too, for it is not at all

easy to teach so many active children particularly when it is Saturday morning. Mary love you and keep you.

Arlette Pitre
Kenner, La.

Your perseverance won a prize for you this time, Arlette. It will be sent this month, the first of the New Year. It makes me awfully proud of you to know that you help other boys and girls to learn their lessons about God faithfully every week. The good you do to them is like a seed; it will grow and grow in them and from them to others, and you will get the credit for it. I hope some of our other readers are able to follow your wonderful example. God bless you in your work for Him!

Dear A. Corne:

I have just started to read ST. AUGUSTINE'S CATHOLIC MESSENGER and I enjoy it very much. I am 13 years old and go to Sacred Heart School in Shawano. Our Sister is Sister James Marie and she is also the superior of our school. There are five other Sisters and two Priests besides her. May God love you,

Carol Perleberg
Shawano, Wisconsin

Welcome to the CORNER, Carol. We are glad that you enjoy the MESSENGER, and hope that you will write again.

Dear A. Corne:

I am twelve years old, and I am in the seventh grade. My name is Henry Hassler, Jr. My Mother and Father always read the CATHOLIC MESSENGER. I enjoy reading the Boys and Girls CORNER. I hope I have worked out the right names for the riddle. May God bless you and all at the Seminary.

Henry Hassler, Jr.
Woodside 77, L. I., N. Y.

Henry, the CORNER is glad to meet you. There is something for you to try your hand at, — THE PEN-AND-INK-CONTEST. It will give you a chance to see how well you draw. FARM PUZZLE LEFTOVERS

Two girls sent in correct answers to Father Smiley's Farm Puzzle, but too late to go in November's MESSENGER. They are Betty Bailey of



Dear Boys and Girls:

Greetings and best wishes for a Happy New Year to all of you! It makes me very happy to say that the CORNER starts these new twelve months with the names of over eighty youngsters on our lists. — youngsters who have written in during the past year. Their letters have been very interesting, and I have had a chance to publish some of them. In this way, all our readers could see what a fine bunch of boys and girls belong to A. Corne's CORNER.

Here's an "acorn" dedicated to all my young readers:

**I'm glad I have a New Year
Of months and weeks and days,
Wherein to work and labor
And sing the Savior's praise.
I'll sanctify each minute
With work for other done;
And thus this year will merit
For me another one!**

by A. CORNE

Don't forget to make at least ONE good New Year's resolution to do something that you know will make you better during the coming twelve months. Don't make too many! One good one will be enough if you really try to keep it after you've made it. If you do manage to keep it, you will feel much better both inside and out!

A. CORNE'S MAIL BAG

The mail man often came my way during the past weeks, and left me quite a collection of letters and cards, some of which I am going to let you read. Here's a young reader from Florida:

Dear A. Corne,

Thank you for the post card. It is very pretty. I am not allowed to go to school. It is so nice to get mail when you are sick. Cathy is allowed to go to school. We enjoyed the letter from Br. Berchmans. Here is a clipping from our local paper. Mother got a beautiful box of cards from St. Claver's Mission club. Cathy is going to write soon. I hope I have the correct answer to the puzzle. I shall keep praying for you. Sincerely yours in Christ.

Betty Bailey
Rt. 2, Box 805
Deland, Fla.

I enjoyed your fine letter, Betty. I am very sorry that you are still too sick to go to school. I will write every chance I get. Maybe some of our other readers might want to write you a little get-well note.

How about it, boys and girls? Betty Bailey has a rheumatic heart condition. She cannot go to school. A letter from you, telling all about your home town would keep her from feeling lonesome at home. I have given her address with her letter, so that some of you can write her, and wish her a happier New Year than the last one. God bless all of you who are kind enough to write to Betty.

Dear A. Corne,

I am 14, and a freshman at Notre Dame of Bridgeport, Connecticut. It is a new school and it is not completed. In the time being we have classes in Assumption. (It is also a new school). We will enter Notre Dame in September.

I have 3 brothers and a twin sister. She is in the same class as I. We both are interested in art. This

is the first "Messenger" I received and I would like to submit an answer to your puzzle. God bless you.

Celeste Gaumond
Southport, Conn.

I know you will be glad, Celeste, when you finally get into that new school. I really hope it will be ready on time. Since you and your twin sister are interested in art, you will enjoy the new contest that the CORNER is running, the PEN-AND-INK-CONTEST. Read the rules below and join up!

Dear A. Corne,

I am twelve years old and attend the eighth grade of Forest Dale Graded School. There are eighteen other students in my class. Eight boys and eleven girls. My favorite sport is horse back riding, although I like very much to swim, and in the winter I enjoy skating. This winter I am going to try to learn to ski. I want to thank you for the very nice post card you sent me several weeks ago for trying to solve Father Smiley's puzzle. This month I am trying a Vocation Verse. (See below). Sincerely,

Simone Racine
Brandon, Vt.

By this time, you must have enough snow to go skiing, Simone. I hope you learn real well and can enjoy it.

Dear A. Corne,

First I must thank you for the post card. I was very surprised to receive it. I am in the habit of saving all letters and cards and yours is among them.

For Father's riddle, I was very surprised to see both my name and answer in the list of honorable mentioned. I shall follow in order with his advice so here is my entry for this month. I do hope I do better this time but as I always say, "God only expects so much from us and that we must do, for God understands human nature, for He created it."

Every Saturday I teach a class of twenty-three girls and boys in the fourth grade, and will as an extra assignment give them a Vocation verse to try to make up. They will also like Father Smiley's riddle.

It is so wonderful teaching young children about God. You are so responsible for their every thought about what is taught them. It is also a sacrifice too, for it is not at all

easy to teach so many active children particularly when it is Saturday morning. Mary love you and keep you.

Arlette Pitre
Kenner, La.

Your perseverance won a prize for you this time, Arlette. It will be sent this month, the first of the New Year. It makes me awfully proud of you to know that you help other boys and girls to learn their lessons about God faithfully every week. The good you do to them is like a seed; it will grow and grow in them and from them to others, and you will get the credit for it. I hope some of our other readers are able to follow your wonderful example. God bless you in your work for Him!

Dear A. Corne:

I have just started to read ST. AUGUSTINE'S CATHOLIC MESSENGER and I enjoy it very much. I am 13 years old and go to Sacred Heart School in Shawano. Our Sister is Sister James Marie and she is also the superior of our school. There are five other Sisters and two Priests besides her. May God love you,

Carol Perleberg
Shawano, Wisconsin

Welcome to the CORNER, Carol. We are glad that you enjoy the MESSENGER, and hope that you will write again.

Dear A. Corne:

I am twelve years old, and I am in the seventh grade. My name is Henry Hassler, Jr. My Mother and Father always read the CATHOLIC MESSENGER. I enjoy reading the Boys and Girls CORNER. I hope I have worked out the right names for the riddle. May God bless you and all at the Seminary.

Henry Hassler, Jr.
Woodside 77, L. I., N. Y.

Henry, the CORNER is glad to meet you. There is something for you to try your hand at. — THE PEN-AND-INK-CONTEST. It will give you a chance to see how well you draw. FARM PUZZLE LEFTOVERS

Two girls sent in correct answers to Father Smiley's Farm Puzzle, but too late to go in November's MESSENGER. They are Betty Bailey of

Deland, Fla., and Celeste Gaumond of Southport, Conn. Judith Ann Dombek of Sloan, N. Y., gets honorable mention for an answer that was almost complete.

VOCATION VERSE REMNANTS

Although the Vocation Verse Contest ended in December, here are a few that came in after the December CORNER was all written. You can enjoy reading them, but remember that the New Year's Contest is the PEN-AND-INK CONTEST!

To be a Veterinarian is what I
planned,
To help all animals throughout the
land.

Simone Racine, grade 8
Brandon, Vermont

I wish I were a missionary brother
So I could teach people any color.

Donald Braud
Baton Rouge, La.

To be a teacher is my goal,
And help young girls to cook and sew.
Gale Umemoto, age 12
Washington, D. C.

To help in the work for souls that
are lame,
I want to become a nun of Notre
Dame.

Edith Schneider
Beckemeyer, Ill.

When I grow up, and am a teacher,
I'll teach the boys to be a preacher.

Diane Wujcik
Batavia, N. Y.

I would like to be a teacher,
And teach the little children at
schools,

To be good children,
And to obey God's rules.

Janie Blake
Baton Rouge, La.

BABY CHICKS

Only \$3.95 per 100

Polorum Passed, No Culls, Live Delivery.

These CHICKS were selling at \$5.95 per 100.

Order yours today. No C.O.D.'s please

Breed and Sex our Choice.

BUD'S CHICKS

Box 3803, Park Place
Greenville, S. C.

I'd like to be a mothering nun,
Loving babies for God would be fun.
Mary Ellen Littelmann
Erlanger, Ky.

Honorable mention goes to Harold Wolschlager of Bad Axe, Mich. And so, for the second time, our Vocation Verse Contest closes with some wonderful verses by some fine young people who read this CORNER.

PEN-AND-INK-CONTEST

This is our new one that starts this month! Join up, boys and girls, and send in your drawings. But don't forget that you must observe these three simple rules:

1. The picture must be drawn free-hand, and not traced from another picture.
2. The picture must be drawn with pen and ink (black or dark blue) on a piece of plain white paper or cardboard (no lines) with no writing on the back.
3. Your name and address, age and grade must be written on a separate piece of paper and mailed in the same envelope with your drawing.

Take a look at these drawings that follow. I'm sure that you have lots of things in mind that you can draw, animals, people, flowers, houses, mountains, saints, angels, shoes, boats, airplanes, etc., etc.



DRUM MAJOR



FOOTBALL PLAYER

I'll be waiting for the drawings to come in, so that I can see what artistic talent our boys and girls have.

PUZZLE!

WHAT ARE THEIR NAMES?

This riddle went over big, and many youngsters found out the names of Father Smiley's niece and nephew. You remember the names were hidden

in two poems, and you had to take the letters from the capitalized words in the verses. Well, the little girl's name is ELIZABETH, and the little boy's name is GREGORY.

Prize winners who turned in the correct answer are: Phyllis Mallette, Castleton, Vt.; Arlette Pitre, Kenner, La.; Henry Hassler, Jr., Woodside, N. Y.; Carol Perleberg of Shawano, Wis.; Mary Katherine Matchepts of Fond du Lac, Wis.; Mary Nan Taylor of Omaha, Nebr.; Gale Umemoto of Washington, D. C.; Virginia Lee Tucker, Tracy's Landing, Md.; Vicki Etterlein, Ogden, Utah; Edith Schneider, Beckemeyer, Ill.; William O'Toole, Leominster, Mass.; Diane Wujcik, Batavia, N. Y.; Sam Bonitatibus, Colliers, W. Va.; Mary Catherine Maurath, Lakewood, Ohio; Thomas Douglas Gerard of Piqua, Ohio; Celeste and Sandra Gaumond of Southport, Conn.; Janie Blake of Baton Rouge, La.; Carmelita Bailey of Maywood, Ill.; Mary Ellen Littellmann of Erlanger, Ky.; Braid Alleman of Marrero, La.; Shirley Jones of Portland, Oregon; and Jane Ann Gubitosi of Hicksville, N. Y.

Honorable mention for trying hard goes to Donald Braud of Baton Rouge, La.; Claire Hanley of Scarsdale, N. Y.; and Kathleen McNulty of East Cleveland, Ohio.

Answer to December's Little Riddle: ALPHABET.

Story: ASK AND YE SHALL RECEIVE by Mrs. Catherine Brown.

Kathleen, four, visited Aunt Helen and Patricia, age three, and Joanie who was just seven months. Joanie was in her play pen in the back yard, and as soon as Kathleen saw her, she ran over calling, "Joanie, Joanie, I love you." She noticed she was wearing a yellow knit hat that last year had been Patricia's, and turning to her, said: "I had a pink hat like that and I gave it to my cousin, Diane."

"You don't have a baby sister do you Kathleen?" You know what? You ask God for a baby sister and He will

send you one. Then you can give your hats to your own sister. Next time you see your priest you tell him, and he will tell God, and pretty soon God will send you one."

Although they were the best of pals, that human element, jealousy, sometimes did creep in, and Kathleen stood and thought for a moment, and then replied, "I already did ask God and even if He gives us a baby boy I don't care, 'cause Daddy bought me a new football last week and I am saving my football for my baby."

"Yeah, Kathleen, you have lots of things for when you get your baby."

"You know something, God even gave Elco kittens, want to see them?" Off they scampered for already they know God has said, "Ask and ye shall receive."

FIGURE IT OUT

A cork and a bottle cost five cents together. If the bottle costs four cents more than the cork, how much does the cork cost?

Boys and Girls, make the resolution to pray for the missions, and to help them by your sacrifices during this New Year of 1957. And don't forget to add a little prayer for me, too. May God bless and keep all of you.

A. CORNE

Divine Word Seminary
"St. Augustine's"
Bay Saint Louis, Miss.

ACORNS

by A. Corne

MOTIVE

I champion the truth
And virtue's stuff;
(Especially if
It pays enough!)

HYPOCRITE

I love my fellow human
And ask on him God's grace.
(I also ask the Master
To keep him in his place!)

at Last!

AN ORGAN

for St. Augustine's Seminary Chapel



- To give proper solemnity to the highest form of Catholic worship, the HIGH MASS.
- To enhance and beautify CHAPEL DEVOTIONS for the Fathers, Brothers, Seminarians, Students and for our always welcome visitors.

Long postponed because of other pressing needs in the seminary and missions, we can delay no longer. The present almost ancient organ (originally from a Jewish synagogue) cannot be rebuilt or even repaired.

OUR HOPE

is to install this majestic Wicks two-manual and pedal pipe organ with 37 stops and couplers, 1,066 pipes and notes, \$13,400.

Our Modest SUGGESTION

us merely 25c, the beautiful Wicks Pipe Organ can be installed without delay. You will not miss the QUARTER. Combined with the many thousands we hope to receive, St. Augustine's will have the sorely-needed and longed for organ.

If EVERY subscriber, EVERY reader and EVERY One seeing this page would send

Merely at-
t a c h 25c
with a bit
of scotch or
a d h e s i v e
tape, slip it
into an en-
velope and
mail it to:

Dear Father:

I am happy to add my quarter for the new organ and ask that you and the members of your community include me in your Masses and prayers.

Gratefully,

Name _____

Address _____

City _____

Zone _____

State _____

St. Augustine's Seminary
Bay St. Louis, Miss.

ST. AUGUSTINE'S

CATHOLIC Messenger



FEBRUARY, 1957

During CATHOLIC PRESS MONTH

*This Inspiring
MAGAZINE Should be
in Every CATHOLIC Home!*

Published by the DIVINE WORD MISSIONARIES
Bay St. Louis, Mississippi

The MAGAZINE with a
MESSAGE!!

The CATHOLIC CHURCH
AND THE NEGRO!!



— SPECIAL —
SUBSCRIPTION PRICE
6 months - \$1.00
1 year - - \$2.00
3 years - - \$5.00

MAIL
this
COUPON
To-Day

St. Augustine's Messenger
Bay St. Louis, Mississippi

Dear Fathers:

I enclose () Please enter my sub-
scription to St. Augustine's Messenger for ()

Name:

Address:

City: Zone: State:

Contents

New Auxiliary Bishop of Natchez	36
Editorial	
What the Catholic Press Should Mean To You.....	37
St. Pius X	
Above All Races	37
Volksmisionær	
Current News	38
Messenger Photo Story	
Cancer—	
Warning Against the Hoxsey Treatment	39
A Public Service	
The Pantocrator	40
Rev. Clement J. McNaspy, S.J.	
Brotherhood Week	42
February 17—24	
No Greater Zeal	45
Father Edward Wojniak, S.V.D.	
Sacred Heart School, Greenville, Miss.	48
Condemned!	
The Harvest Is Great At St. Malachy's	50
Bob Giles	
Monthly Sacred Heart Novena	
February 28—March 5	
Along the Divine Word Mission Trail	53
Special	
A Plea For Negro Saints	55
Father Norbert Georges, O.P.	
Seminary News	57
Reynold Schnyder, S.V.D.	
Brother Ralph Joseph Carpenter	59
Missionary of the Sacred Heart	
Boys' and Girls' Corner	60

Our Cover



The MESSENGER features as its cover picture this month, His Excellency, the Most Rev. Joseph B. Brunini, S.T.D., Auxiliary-Bishop of Natchez. Bishop Brunini who was consecrated in Jackson, last month by the Ordinary of Natchez will assist Bishop Gerow in administering the far flung Diocese of Natchez. The Southern Province of the Society of the Divine Word and St. Augustine's Seminary salutes Bishop Brunini! Ad multos annos!

MEMBER OF THE CATHOLIC
PRESS ASSOCIATION

The
MAGAZINE
with a
MESSAGE

ST. AUGUSTINE'S CATHOLIC Messenger

FEBRUARY, 1957 — VOLUME XXXIV, NUMBER 2

Rev. Robert E. Pung, S.V.D.
Editor

Rev. Elmer S. Powell, S.V.D.
Associate Editor

Rev. Arthur Winters, S.V.D.

Rev. Carlos Lewis, S.V.D.

Rev. Hubert Singleton, S.V.D.

Contributing Editors

Mr. Harold F. Hall—Circulation Consultant

ST. AUGUSTINE'S CATHOLIC MESSENGER. — Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal Title) Society of the Divine Word, Southern Province of St. Augustine, Bay St. Louis, Miss. Rates: 1 year, \$3; 2 years, \$5; 3 years, \$7; 5 years, \$10.

INTENTIONAL SECOND EXPOSURE

During CATHOLIC PRESS MONTH

*This Inspiring
MAGAZINE Should be
in Every CATHOLIC Home!*

Published by the DIVINE WORD MISSIONARIES
Bay St. Louis, Mississippi

The MAGAZINE with a
MESSAGE!!

The CATHOLIC CHURCH
AND THE NEGRO!!



— SPECIAL —
SUBSCRIPTION PRICE

6 months - \$1.00
1 year - - \$2.00
3 years - - \$5.00

MAIL
this
COUPON
To-Day

St. Augustine's Messenger
Bay St. Louis, Mississippi

Dear Fathers:

I enclose () Please enter my sub-
scription to St. Augustine's Messenger for ()

Name:

Address:

City:

Zone: State:

ST. A
St. L
mailin
(Legal
2 year

Contents

New Auxiliary Bishop of Natchez	36
<i>Editorial</i>	
What the Catholic Press Should Mean To You	37
<i>St. Pius X</i>	
Above All Races	37
<i>Volksmissonaer</i>	
Current News	38
<i>Messenger Photo Story</i>	
Cancer—	
Warning Against the Hoxsey Treatment	39
<i>A Public Service</i>	
The Pantocrator	40
<i>Rev. Clement J. McNaspy, S.J.</i>	
Brotherhood Week	42
February 17—24	
No Greater Zeal	45
<i>Father Edward Wojniak, S.V.D.</i>	
Sacred Heart School, Greenville, Miss.	48
<i>Condemned!</i>	
The Harvest Is Great At St. Malachy's	50
<i>Bob Giles</i>	
Monthly Sacred Heart Novena	
February 28—March 5	
Along the Divine Word Mission Trail	53
<i>Special</i>	
A Plea For Negro Saints	55
<i>Father Norbert Georges, O.P.</i>	
Seminary News	57
<i>Reynold Schnyder, S.V.D.</i>	
Brother Ralph Joseph Carpenter	59
<i>Missionary of the Sacred Heart</i>	
Boys' and Girls' Corner	60

Our Cover



The MESSENGER features as its cover picture this month. His Excellency, the Most Rev. Joseph B. Brunini, S.T.D., Auxiliary-Bishop of Natchez. Bishop Brunini who was consecrated in Jackson, last month by the Ordinary of Natchez will assist Bishop Gerow in administering the far flung Diocese of Natchez. The Southern Province of the Society of the Divine Word and St. Augustine's Seminary salutes Bishop Brunini! Ad multos annos!

MEMBER OF THE CATHOLIC
PRESS ASSOCIATION

The
MAGAZINE
with a
MESSAGE

ST. AUGUSTINE'S CATHOLIC
Messenger

FEBRUARY, 1957 — VOLUME XXXIV, NUMBER 2

Rev. Robert E. Pung, S.V.D.
Editor

Rev. Elmer S. Powell, S.V.D.
Associate Editor

Rev. Arthur Winters, S.V.D.
Rev. Carlos Lewis, S.V.D.

Rev. Hubert Singleton, S.V.D.
Contributing Editors

Mr. Harold F. Hall—Circulation Consultant

ST. AUGUSTINE'S CATHOLIC MESSENGER. — Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal Title) Society of the Divine Word, Southern Province of St. Augustine, Bay St. Louis, Miss. Rates: 1 year, \$3; 2 years, \$5; 3 years, \$7; 5 years, \$10.

.....*Editorial*

The Right Reverend Monsignor Joseph Brunini, a native of Vicksburg, Miss. has been named by Pope Pius XII as auxiliary to the Most Reverend Richard O. Gerow, Bishop of Natchez.

Bishop Brunini attended the Sacred Heart Brothers' school in Vicksburg graduating in 1926. Georgetown University in Washington awarded him his A.B. degree in 1930. After his ordination in 1933, Father Brunini continued his studies, taking his degree in Sacred Theology in Rome and his degree in Canon Law at the Catholic University of America.



During his 23 years of service in the Diocese of Natchez, the new auxiliary has been given increasing responsibilities. From being assistant at the Cathedral in Natchez, he became rector. Then followed in short succession assignments as pastor in Jackson, dean of the Jackson district, diocesan consultant and vicar general. Last year he was elevated to the rank of prothonotary apostolic.

Bishop Brunini is a member of a distinguished Mississippi Catholic family. His father, the late Hon. John Brunini, K.S.G., was a well-known and militant Catholic lawyer in Mississippi. Two of the auxiliary's brothers head the law firm founded by his father and respected throughout the state. Another brother, John Gilland Brunini was lately the first recipient of the Gold Medal Award of the Catholic Poetry Society of America. Bishop Brunini is past president of the National Catholic Hospital Association.

Bishop Brunini was consecrated bishop on Jan. 29th in Jackson by His Excellency, the Most Rev. Richard O. Gerow, S.T.D., of Natchez. Bishop Albert Fletcher of Little Rock, Ark. delivered the sermon. The music was sung by the Schola and choir of Our Lady of the Snows Scholasticate (O.M.I.) of Pine Hills, Miss.

ABOVE ALL RACES

On March 26, 1956, at Kabgayi, Ruanda, Africa, His Excellency, Bishop Aloys Bigirumwami, an African, consecrated Father Andrew Perraudin as the new bishop of the African missions.

At an early hour of the morning the natives attended their open-air Masses. 6,000 people gathered before the cathedral church. The Vice-Governor of the Belgian Congo, the native king of Ruanda and the Swiss consul were among the notables present. The procession began at the Mission House. Four bishops were in the line of march and preceded the consecrating Bishop Bigirumwami.

A description of the ceremonies was carried to the vast throng outside the cathedral by loud-speakers. After the services the new bishop bestowed his first episcopal blessing upon the people. When he appeared at the doors of the cathedral, the ovation he received was deafening.

Among other remarks, Bishop Perraudin stated: "No doubt, for the first time in the history of the world a Negro bishop has bestowed upon a white priest the fulness of the priesthood. Because of this there is joy throughout our land. When I drank the Precious Blood from the same chalice as the consecrating bishop, I was overcome by the feeling of brotherhood that exists among us. Those who live in our country can see so little distinction among us that it is scarcely worth any comment. The Church is above all races—or I should say—the Church is in all races and unites them from within. She is the only power that can really bring this about. Today is a great day for Africa—a day of decided progress for the Catholic Church in Ruanda." — *Volksmissionaer*—Translation by Herbert Seifert, C.S.S.R.—*The Liguorian*

WHAT THE CATHOLIC PRESS SHOULD MEAN TO YOU

(From a message by St. Pius X)

"The importance of the Catholic Press is not yet understood. Neither the faithful nor the clergy give it the attention they should. The old sometimes say that it is something new, and that in the past souls were saved without troubling themselves about reading. These short-sighted people do not consider that in the past the poison of the bad press was not spread everywhere, and that in consequence the antidote of a good press was not equally necessary.

"It is not a question of the past. We are not living in the past; we are living today. It is a fact that Christian people are corrupted, deceived, and poisoned by impious reading. *In vain will you build churches, preach missions, found schools; all your works, all your efforts will be destroyed if you cannot at the same time wield the defensive and offensive weapon of a press that is Catholic, loyal and sincere.*

"*To be a Catholic, to call oneself a Catholic, nay to belong to Catholic organizations and associations, and at the same time to be indifferent to the interests of the Catholic press, is a patent absurdity.*"

MSGR. JOSEPH BRUNINI
Named
Auxiliary Bishop of Natchez

Editorial

The Right Reverend Monsignor Joseph Brunini, a native of Vicksburg, Miss. has been named by Pope Pius XII as auxiliary to the Most Reverend Richard O. Gerow, Bishop of Natchez.

Bishop Brunini attended the Sacred Heart Brothers' school in Vicksburg graduating in 1926. Georgetown University in Washington awarded him his A.B. degree in 1930. After his ordination in 1933, Father Brunini continued his studies, taking his degree in Sacred Theology in Rome and his degree in Canon Law at the Catholic University of America.



During his 23 years of service in the Diocese of Natchez, the new auxiliary has been given increasing responsibilities. From being assistant at the Cathedral in Natchez, he became rector. Then followed in short succession assignments as pastor in Jackson, dean of the Jackson district, diocesan consultant and vicar general. Last year he was elevated to the rank of prothotary apostolic.

Bishop Brunini is a member of a distinguished Mississippi Catholic family. His father, the late Hon. John Brunini, K.S.G., was a well-known and militant Catholic lawyer in Mississippi. Two of the auxiliary's brothers head the law firm founded by his father and respected throughout the state. Another brother, John Gilland Brunini was lately the first recipient of the Gold Medal Award of the Catholic Poetry Society of America. Bishop Brunini is past president of the National Catholic Hospital Association.

Bishop Brunini was consecrated bishop on Jan. 29th in Jackson by His Excellency, the Most Rev. Richard O. Gerow, S.T.D., of Natchez. Bishop Albert Fletcher of Little Rock, Ark. delivered the sermon. The music was sung by the Schola and choir of Our Lady of the Snows Scholasticate (O.M.I.) of Pine Hills, Miss.

On March 26, 1956, at Kabgayi, Ruanda, Africa, His Excellency, Bishop Aloys Bigirumwami, an African, consecrated Father Andrew Perraudin as the new bishop of the African missions.

At an early hour of the morning the natives attended their open-air Masses. 6,000 people gathered before the cathedral church. The Vice-Governor of the Belgian Congo, the native king of Ruanda and the Swiss consul were among the notables present. The procession began at the Mission House. Four bishops were in the line of march and preceded the consecrating Bishop Bigirumwami.

A description of the ceremonies was carried to the vast throng outside the cathedral by loud-speakers. After the services the new bishop bestowed his first episcopal blessing upon the people. When he appeared at the doors of the cathedral, the ovation he received was deafening.

Among other remarks, Bishop Perraudin stated: "No doubt, for the first time in the history of the world a Negro bishop has bestowed upon a white priest the fulness of the priesthood. Because of this there is joy throughout our land. When I drank the Precious Blood from the same chalice as the consecrating bishop, I was overcome by the feeling of brotherhood that exists among us. Those who live in our country can see so little distinction among us that it is scarcely worth any comment. The Church is above all races—or I should say—the Church is in all races and unites them from within. She is the only power that can really bring this about. Today is a great day for Africa—a day of decided progress for the Catholic Church in Ruanda." — *Volksmissionaer*—Translation by Herbert Seifert, C.S.S.R.—*The Liguorian*

"The importance of the Catholic Press is not yet understood. Neither the faithful nor the clergy give it the attention they should. The old sometimes say that it is something new, and that in the past souls were saved without troubling themselves about reading. These short-sighted people do not consider that in the past the poison of the bad press was not spread everywhere, and that in consequence the antidote of a good press was not equally necessary.

"It is not a question of the past. We are not living in the past; we are living today. It is a fact that Christian people are corrupted, deceived, and poisoned by impious reading. *In vain will you build churches, preach missions, found schools; all your works, all your efforts will be destroyed if you cannot at the same time wield the defensive and offensive weapon of a press that is Catholic, loyal and sincere.*

"*To be a Catholic, to call oneself a Catholic, nay to belong to Catholic organizations and associations, and at the same time to be indifferent to the interests of the Catholic press, is a patent absurdity.*"

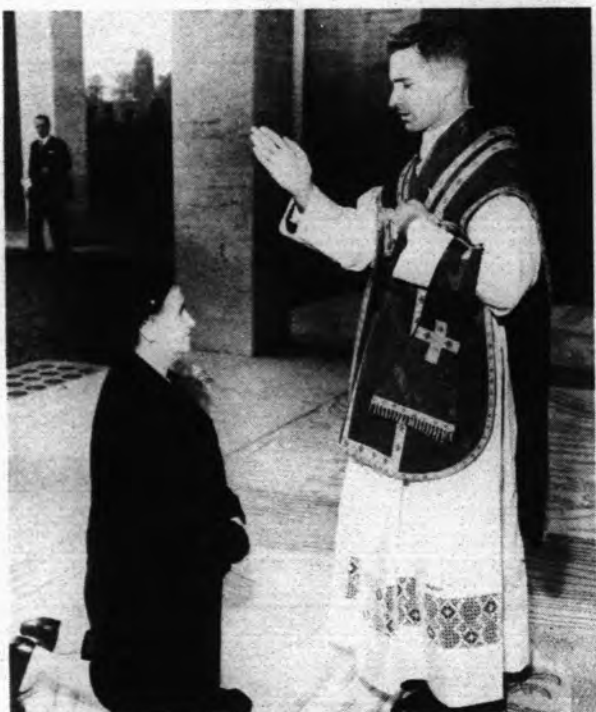
Current News!



Newly Ordained Father Michael Gillece of Bronx, New York blesses members of his family after his ordination at North American College in Rome.



Students of Clinton High School listen to the Federal injunction forbidding their committing acts of violence against Negro students. (Clinton, Tenn.)



Father John Wakeman blesses his mother after ordination at North American College. Fifty-one priests were ordained, the largest ordination class in the 97-year-old history of the American College.



Jackie Robinson leaves the Dodgers for the Giants. He was traded for pitcher Dick Littlefield. Later, Robinson announced his retirement from baseball to take over an executive position in private business.



Negro students go back to school (Clinton High School—Tenn.)



Junius Kellogg, permanently disabled from a motor car accident, coaches the paraplegic basketball team, the Pan-Am Jets in New York. Kellogg was formerly a star basketball player at Manhattan College before his tragic accident.

Warning against

The Hoxsey Treatment for CANCER

(a public service of the MESSENGER)

By GEO. P. LARRICK

Commissioner of Food and Drugs

For the second time, a Federal court has determined that the Hoxsey medicines for internal cancer are worthless. On November 15, 1956, after a six-week trial in the Federal court at Pittsburgh, the jury returned a verdict that these medicines, in pill form, were illegally offered as an effective treatment for cancer. On November 16, U. S. District Judge John L. Miller signed an order of condemnation stating that the pills were misbranded as charged by the Government and ordering their destruction.

The public should know, however, that this action does not end the menace of this fake treatment. It merely means that half a million of the Hoxsey pills, which were seized shortly after the opening of a second Hoxsey Clinic at Portage, Pa., will now be destroyed. An injunction is being sought to stop further interstate shipment of the pills. We intend to use every legal means within our power to protect consumers from being victimized by this worthless treatment.

In the meantime it is of the utmost importance that cancer patients and their families, who may be planning to try the Hoxsey treatment either at Dallas, Texas, or Portage, Pa., should acquaint themselves with the facts about it. All such persons are advised to secure a copy of the Public Warning

which was issued by the Food and Drug Administration last April. They may do this by writing to the Food and Drug Administration, Washington 25, D. C.

Harry M. Hoxsey has continued to promote his worthless cure for more than 30 years, notwithstanding numerous local and state court actions. Proceedings under the Federal Food, Drug, and Cosmetic Act did not appear possible until a 1948 decision of the Supreme Court interpreting the word "accompanying" in the definition of labeling under the Act. An injunction suit was filed in 1950 and a decree finally issued by the Federal court at Dallas in 1953.

Over the years thousands of persons have been deceived by the false claims for the Hoxsey liquid medicines and pills. At the Pittsburgh trial there was testimony concerning persons who may have died of cancer as a result of reliance on the Hoxsey treatment instead of seeking competent medical treatment in the early stages of their condition. The Government's evidence showed that alleged "cured cases" presented by defense attorneys were people who either did not have cancer, or who were adequately treated before they went to the Hoxsey clinic, or who died of cancer after they had been treated there.

Current News!



Newly Ordained Father Michael Gilleece of Bronx, New York blesses members of his family after his ordination at North American College in Rome.



Students of Clinton High School listen to the Federal injunction forbidding their committing acts of violence against Negro students. (Clinton, Tenn.)



Father John Wakeman blesses his mother after ordination at North American College. Fifty-one priests were ordained, the largest ordination class in the 97-year-old history of the American College.



Jackie Robinson leaves the Dodgers for the Giants. He was traded for pitcher Dick Littlefield. Later, Robinson announced his retirement from baseball to take over an executive position in private business.



Negro students go back to school (Clinton High School—Tenn.)



Junius Kellogg, permanently disabled from a motor car accident, coaches the paraplegic basketball team, the Pan-Am Jets in New York. Kellogg was formerly a star basketball player at Manhattan College before his tragic accident.

Warning against

The HOXSEY TREATMENT for CANCER

(a public service of the MESSENGER)

By GEO. P. LARRICK

Commissioner of Food and Drugs

For the second time, a Federal court has determined that the Hoxsey medicines for internal cancer are worthless. On November 15, 1956, after a six-week trial in the Federal court at Pittsburgh, the jury returned a verdict that these medicines, in pill form, were illegally offered as an effective treatment for cancer. On November 16, U. S. District Judge John L. Miller signed an order of condemnation stating that the pills were misbranded as charged by the Government and ordering their destruction.

The public should know, however, that this action does not end the menace of this fake treatment. It merely means that half a million of the Hoxsey pills, which were seized shortly after the opening of a second Hoxsey Clinic at Portage, Pa., will now be destroyed. An injunction is being sought to stop further interstate shipment of the pills. We intend to use every legal means within our power to protect consumers from being victimized by this worthless treatment.

In the meantime it is of the utmost importance that cancer patients and their families, who may be planning to try the Hoxsey treatment either at Dallas, Texas, or Portage, Pa., should acquaint themselves with the facts about it. All such persons are advised to secure a copy of the Public Warning

which was issued by the Food and Drug Administration last April. They may do this by writing to the Food and Drug Administration, Washington 25, D. C.

Harry M. Hoxsey has continued to promote his worthless cure for more than 30 years, notwithstanding numerous local and state court actions. Proceedings under the Federal Food, Drug, and Cosmetic Act did not appear possible until a 1948 decision of the Supreme Court interpreting the word "accompanying" in the definition of labeling under the Act. An injunction suit was filed in 1950 and a decree finally issued by the Federal court at Dallas in 1953.

Over the years thousands of persons have been deceived by the false claims for the Hoxsey liquid medicines and pills. At the Pittsburgh trial there was testimony concerning persons who may have died of cancer as a result of reliance on the Hoxsey treatment instead of seeking competent medical treatment in the early stages of their condition. The Government's evidence showed that alleged "cured cases" presented by defense attorneys were people who either did not have cancer, or who were adequately treated before they went to the Hoxsey clinic, or who died of cancer after they had been treated there.



Close-up of the Sculpture

The PANTOCRATOR

(Sculpture in Broussard, La.)

By REV. CLEMENT J. McNASPY, S.J.

Editor's Note: Recently, Rev. Harold Perry, S.F.D., pastor of St. Joseph's Church in Broussard, La. commissioned Mary Adelaide Blake to execute a sculpture of the Christ to form the facade of his new church. Mrs. Blake's work represents our Lord as Lord of Creation, the Pantocrator. Father Clement J. McNaspy, S.J. describes this unusual work in the accompanying article.

Once in a great while there appears in our area a work of religious art that one can honestly call important. The stunning stained-glass windows of Carencro, the Carmelite Chapel in Lafayette with its superb work by Milo Piuze, several religious paintings of William Moreland, the exceptional new church in Jennings, and of course Dom Gregory de Witt's masterly Refectory at St. Benedict's, all show that today, as in the better ages of the past, the Church is the mother and patron of the highest in human invention.

Last week the town of Broussard could point with rightful pride to a work of art with real significance. One hesitates to use the term "work of art"; it has overtones of snobbery and remoteness from real life. Too often, especially during the eighteenth and nineteenth centuries, the word "art"

deserved its unholy reputation. But the new sculpture at St. Joseph's Church, Broussard, is a good thing and it is a holy thing, a sacramental.

A mere description of the sculpture can do little to convey any idea of the work. Everyone who even suspects that there may be something important to religious art (and the Popes have insisted over and over again that religious art is very important), should drive to Broussard and see for himself. It is a striking representation of Our Lord, Christ the Priest, placed over the main door, and cast in marble aggregate and concrete. At the left is a plaque bearing the scriptural words: "This is the House of God and the Gate of Heaven."

It is difficult, without going into the whole theory of criticism and aesthetics, to point out just why a work of art is good. Thomas Merton's well-organized article in the new issue of JUBILEE should be read and studied by any Catholic who believes, in the Pope's words, that "art is the most lively expression and the most comprehensive of human thought and feelings and penetrates to depths which the written or spoken word cannot reach." Merton's article can be perfectly illustrated by the new sculpture.

I should like to make just a few points about the St. Joseph work. In the first place it is a good thing, a *well-made* piece of craftsmanship. The sculptor, Mary Adelaide Blake, of Lafayette, has skillfully and competently assembled an amount of material into a successful design dominating the main door of the church. The facade of a church should be monumental; this sculpture precisely makes it so. The lines of the sculpture are simple, strong, clean, not overloaded with distracting detail. They fit the medium, cast stone, and serve their purpose, instruction and edification; the whole is functional in the best sense of that word.

In the second place, the work is *sacred*: it bears the impress of the

divine, it speaks of God. Like the best sacred art of the past it is awe-inspiring, sacral, suggests both God's infinity and his intimacy with us. It shares in the Incarnation. Unlike most of the religious art of the recent past, it is strong, not sugary, intellectual, not sensual, creative, not academic, original, not just an imitation of an imitation of another imitation. It is sacramental, putting us in touch with God in a human, concrete way. It does what *sacred* art should do.

In the third place, it is *traditional*. Traditional is a hard word to define, and I realize that it is particularly hard to define in just a few words. Traditional cannot mean routine or conventional. Every serious student of sacred art, from Eric Gill to Maritain, has pointed out that for some centuries sacred art had almost entirely lost its traditional character. These recent centuries have been secularized and romanticized in their art as in other phases of life. Hence, all serious religious artists have found it necessary to break with the apparent tradition (no tradition at all) and go back to a vital period of the past, in order to link up with the real tradition. The example of St. Pius X is a good example of how one often has to break from routine in order to find authentic tradition: in reestablishing frequent Communion the Saint broke with several centuries of false tradition, and in reestablishing Sacred Music he made the same bold break.

Mrs. Blake's sculpture, while unmistakably mid-twentieth-century, does join the great Catholic sculptural tradition of the past. She represents Our Lord as Lord of Creation, the Pantocrator of Byzantine art, with His right hand raised in blessing and in His left hand the book of the law. It is the Christ of majesty as well as of humanity.

In another very important respect the new sculpture is quite traditional. The features of Christ are represented as Negroid. This, I believe, is com-

pletely in accord with tradition and right reason. In all periods of the Church's history, divine things have rightly been presented in terms understood by the faithful. Among the Semites, Christ was portrayed as Semitic, as indeed He was. Among the Greeks He was rightly portrayed as Greek. Among the Romans He is a Roman. Among the northern Europeans of the Romanesque and Gothic periods He becomes northern; the sculptures and incomparable glass of Chartres show Christ as a Medieval Frenchman. The great masters of the Renaissance, Flemish or Italian, always portrayed Him as Flemish or Italian. Today the vital religious art of the Orient portrays Our Lord as Oriental (as of course He should be portrayed).

It happened that the day I first saw the new sculpture I received an ordination card from Father Lorio, a New Orleans boy ordained as a missionary priest in India. His card very properly portrayed Christ as Indian. It helped me to understand why for a Church in a Negro parish Christ ought to be portrayed as Negro.

A thought that occurs to one as he studies or teaches Church History is this: we know that God carefully chose the historical moment of the Incarnation; the most important event in all history would have nothing accidental about it, and the Fathers of the Church have always seen the rightness of that moment of Christ's coming. It seems

St. Joseph's Church, Broussard, La.





Close-up of the Sculpture

(Sculpture in Broussard, La.)

By REV. CLEMENT J. McNASPY, S.J.

Editor's Note: Recently, Rev. Harold Perry, S.J.D., pastor of St. Joseph's Church in Broussard, La. commissioned Mary Adelaide Blake to execute a sculpture of the Christ to form the facade of his new church. Mrs. Blake's work represents our Lord as Lord of Creation, the Pantocrator. Father Clement J. McNaspy, S.J. describes this unusual work in the accompanying article.

Once in a great while there appears in our area a work of religious art that one can honestly call important. The stunning stained-glass windows of Carencro, the Carmelite Chapel in Lafayette with its superb work by Milo Piuze, several religious paintings of William Moreland, the exceptional new church in Jennings, and of course Dom Gregory de Witt's masterly Refectory at St. Benedict's, all show that today, as in the better ages of the past, the Church is the mother and patron of the highest in human invention.

Last week the town of Broussard could point with rightful pride to a work of art with real significance. One hesitates to use the term "work of art"; it has overtones of snobbery and remoteness from real life. Too often, especially during the eighteenth and nineteenth centuries, the word "art"

deserved its unholy reputation. But the new sculpture at St. Joseph's Church, Broussard, is a good thing and it is a holy thing, a sacramental.

A mere description of the sculpture can do little to convey any idea of the work. Everyone who even suspects that there may be something important to religious art (and the Popes have insisted over and over again that religious art is very important), should drive to Broussard and see for himself. It is a striking representation of Our Lord, Christ the Priest, placed over the main door, and cast in marble aggregate and concrete. At the left is a plaque bearing the scriptural words: "This is the House of God and the Gate of Heaven."

It is difficult, without going into the whole theory of criticism and aesthetics, to point out just why a work of art is good. Thomas Merton's well-organized article in the new issue of JUBILEE should be read and studied by any Catholic who believes, in the Pope's words, that "art is the most lively expression and the most comprehensive of human thought and feelings and penetrates to depths which the written or spoken word cannot reach." Merton's article can be perfectly illustrated by the new sculpture.

I should like to make just a few points about the St. Joseph work. In the first place it is a good thing, a well-made piece of craftsmanship. The sculptor, Mary Adelaide Blake, of Lafayette, has skillfully and competently assembled an amount of material into a successful design dominating the main door of the church. The facade of a church should be monumental; this sculpture precisely makes it so. The lines of the sculpture are simple, strong, clean, not overloaded with distracting detail. They fit the medium, cast stone, and serve their purpose, instruction and edification; the whole is functional in the best sense of that word.

In the second place, the work is sacred: it bears the impress of the

on. But Joseph's living and al.

sculpture a of the suspects impo- Pope's ain that, should himself.

of Our ed over rble ag- left is a words: and the

into the aesthe- work of i's well- issue of studied, in the he most st com- and feel- s which cannot be per- sculpture. t a few work. In thing, a ship. The e, of La- petently erial into ing the e facade imental; es it so. e simple. with dis- medium, purpose, he whole e of that

work is s of the

divine, it speaks of God. Like the best sacred art of the past it is awe-inspiring, sacral, suggests both God's infinity and his intimacy with us. It shares in the Incarnation. Unlike most of the religious art of the recent past, it is strong, not sugary, intellectual, not sensual, creative, not academic, original, not just an imitation of an imitation of another imitation. It is sacramental, putting us in touch with God in a human, concrete way. It does what *sacred* art should do.

In the third place, it is *traditional*. Traditional is a hard word to define, and I realize that it is particularly hard to define in just a few words. Traditional cannot mean routine or conventional. Every serious student of sacred art, from Eric Gill to Maritain, has pointed out that for some centuries sacred art had almost entirely lost its traditional character. These recent centuries have been secularized and romanticized in their art as in other phases of life. Hence, all serious religious artists have found it necessary to break with the apparent tradition (no tradition at all) and go back to a vital period of the past, in order to link up with the real tradition. The example of St. Pius X is a good example of how one often has to break from routine in order to find authentic tradition: in reestablishing frequent Communion the Saint broke with several centuries of false tradition, and in reestablishing Sacred Music he made the same bold break.

Mrs. Blake's sculpture, while unmistakably mid-twentieth-century, does join the great Catholic sculptural tradition of the past. She represents Our Lord as Lord of Creation, the Pantocrator of Byzantine art, with His right hand raised in blessing and in His left hand the book of the law. It is the Christ of majesty as well as of humanity.

In another very important respect the new sculpture is quite traditional. The features of Christ are represented as Negroid. This, I believe, is com-

pletely in accord with tradition and right reason. In all periods of the Church's history, divine things have rightly been presented in terms understood by the faithful. Among the Semites, Christ was portrayed as Semitic, as indeed He was. Among the Greeks He was rightly portrayed as Greek. Among the Romans He is a Roman. Among the northern Europeans of the Romanesque and Gothic periods He becomes northern: the sculptures and incomparable glass of Chartres show Christ as a Medieval Frenchman. The great masters of the Renaissance, Flemish or Italian, always portrayed Him as Flemish or Italian. Today the vital religious art of the Orient portrays Our Lord as Oriental (as of course He should be portrayed).

It happened that the day I first saw the new sculpture I received an ordination card from Father Lorio, a New Orleans boy ordained as a missionary priest in India. His card very properly portrayed Christ as Indian. It helped me to understand why for a Church in a Negro parish Christ ought to be portrayed as Negro.

A thought that occurs to one as he studies or teaches Church History is this: we know that God carefully chose the historical moment of the Incarnation; the most important event in all history would have nothing accidental about it, and the Fathers of the Church have always seen the rightness of that moment of Christ's coming. It seems

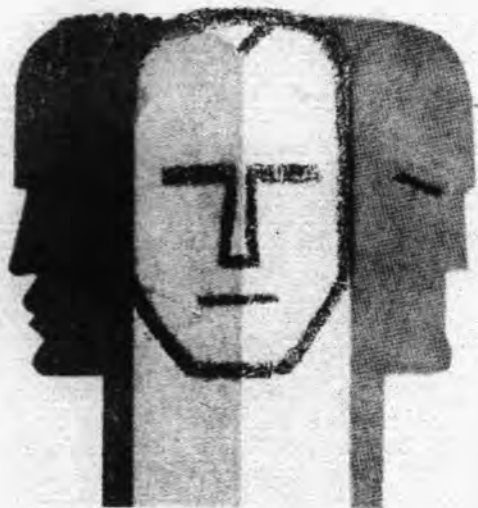


equally evident that He would have chosen the place as well as the time. The Holy Land is precisely where we should expect God to become Man: it is the link between the three continents from which humanity has come—Asia, Africa, Europe; it is an area that has been African, Asiatic, as well as European. Our Lord in becoming man there showed us plainly that He was not to be regarded as exclusively white, or black, or yellow. He and His Gospel were to belong to all nations. If unfortunately, He has not been fully brought to Asia or Africa as yet, historians believe that some of the reason may be that we Europeans act too often as if He were

our private belonging. Christ cannot rightly be claimed as the exclusive privilege of any race or nation or class.

But all of this is only words. The important thing is to see for yourself, and let this great sacramental do to you what Our Holy Father wants all sacred art to do: "help men, in spite of all their differences of character, education or civilization, to know each other, understand each other, and as a result to pool their resources with the view to each completing the other, "for sacred art bids us "love all that rings true, all that commands reverence, all that is pure and lovely, and thus contribute largely to the work of peace, the peace of God."

BROTHERHOOD WEEK FEBRUARY 17-24



*that people shall live
as one family
of man*

BROTHERHOOD

By P. L. Prattis

Executive Editor, Pittsburgh Courier

This is published in the interest of Brotherhood Week, February 17-24, sponsored by the National Conference of Christians and Jews.

The concept of God the Father makes all men brothers. If you accept that concept and reject any man, of whatever race or color, you betray the concept and belief.

Brotherhood is a bond with God. It is a bond of concern, of love and respect and of righteousness. It is the bond of togetherness.

When we speak of Americanism and democracy, we are thinking of brotherhood. We are trying to conceive of a political community, a nation or a state, in which all men are brothers.

We ought to seek brotherhood because we want the "peace that passeth all understanding."

Understanding is of the mind, but brotherhood is of the heart.

The heart prevails where the mind fails.

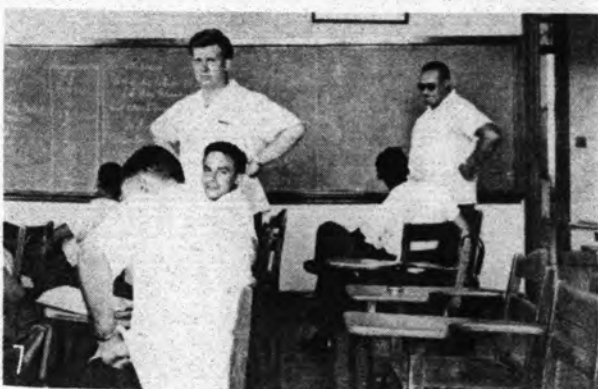
From the brain come atom bombs and other weapons of destruction. From the heart come love and the feeling of brotherhood.

Peace is a simple goal because it is but the reverse side of the symbol of brotherhood. If there is peace, there must be brotherhood. If there is brotherhood there must be peace.

The way to brotherhood is as clear as belief in God. If such belief were held firmly by all men, the bond of brotherhood throughout the world would be established and peace would come like the bright sun that follows a summer shower.

St. Augustine's Scholastics Study At Xavier University

During the summer months, major seminarians pursue various courses at Xavier University in New Orleans. Last summer, six scholastics were represented. They are here pictured in various candid shots.



1. Frater Potts refreshes himself after a lecture.
2. The Sisters of the Blessed Sacrament pray in chapel.
3. Scholastics and other students study in library.
4. Frater Henry prepares for class.
5. Eating supper in the cafeteria.
6. Commuting to New Orleans from Bay St. Louis.
7. Waiting for class in educational psychology to begin.

equally evident that He would have chosen the place as well as the time. The Holy Land is precisely where we should expect God to become Man: it is the link between the three continents from which humanity has come—Asia, Africa, Europe; it is an area that has been African, Asiatic, as well as European. Our Lord in becoming man there showed us plainly that He was not to be regarded as exclusively white, or black, or yellow. He and His Gospel were to belong to all nations. If unfortunately, He has not been fully brought to Asia or Africa as yet, historians believe that some of the reason may be that we Europeans act too often as if He were

our private belonging. Christ cannot rightly be claimed as the exclusive privilege of any race or nation or class.

But all of this is only words. The important thing is to see for yourself, and let this great sacramental do to you what Our Holy Father wants all sacred art to do: "help men, in spite of all their differences of character, education or civilization, to know each other, understand each other, and as a result to pool their resources with the view to each completing the other, "for sacred art bids us "love all that rings true, all that commands reverence, all that is pure and lovely, and thus contribute largely to the work of peace, the peace of God."

BROTHERHOOD WEEK FEBRUARY 17-24



*that people shall live
as one family
of man*

BROTHERHOOD

By P. L. Prattis

Executive Editor, Pittsburgh Courier

This is published in the interest of Brotherhood Week, February 17-24, sponsored by the National Conference of Christians and Jews.

The concept of God the Father makes all men brothers. If you accept that concept and reject any man, of whatever race or color, you betray the concept and belief.

Brotherhood is a bond with God. It is a bond of concern, of love and respect and of righteousness. It is the bond of togetherness.

When we speak of Americanism and democracy, we are thinking of brotherhood. We are trying to conceive of a political community, a nation or a state, in which all men are brothers.

We ought to seek brotherhood because we want the "peace that passeth all understanding."

Understanding is of the mind, but brotherhood is of the heart.

The heart prevails where the mind fails.

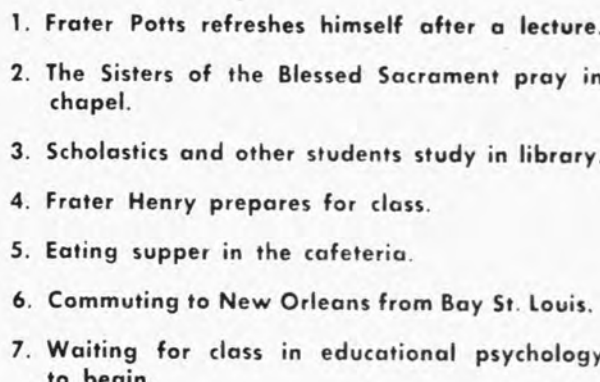
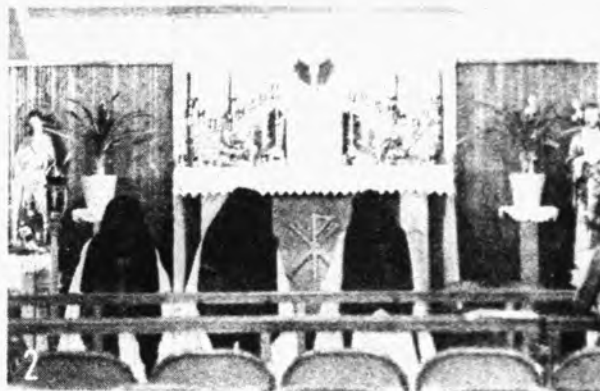
From the brain come atom bombs and other weapons of destruction. From the heart come love and the feeling of brotherhood.

Peace is a simple goal because it is but the reverse side of the symbol of brotherhood. If there is peace, there must be brotherhood. If there is brotherhood there must be peace.

The way to brotherhood is as clear as belief in God. If such belief were held firmly by all men, the bond of brotherhood throughout the world would be established and peace would come like the bright sun that follows a summer shower.

St. Augustine's Scholastics Study At Xavier University

During the summer months, major seminarians pursue various courses at Xavier University in New Orleans. Last summer, six scholastics were represented. They are here pictured in various candid shots.



1. Frater Potts refreshes himself after a lecture.
2. The Sisters of the Blessed Sacrament pray in chapel.
3. Scholastics and other students study in library.
4. Frater Henry prepares for class.
5. Eating supper in the cafeteria.
6. Commuting to New Orleans from Bay St. Louis.
7. Waiting for class in educational psychology to begin.

Invest your **FUNDS** thru our **ANNUITY PLAN**

Send for
this **BOOKLET**



for
LIBERAL and ASSURED
LIFE
INCOME

 **SEND IN
COUPON**

SOCIETY OF THE DIVINE WORD
ANNUITY DEPT.
BAY ST. LOUIS . . . MISSISSIPPI

DEAR FATHER:

I AM INTERESTED IN AN ANNUITY . . . PLEASE SEND ME YOUR
BOOKLET "HOW TO INVEST", WITHOUT ANY OBLIGATION.

NAME _____

ADDRESS _____

CITY _____

ZONE

STATE



NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.



EDITOR'S NOTE: "No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.

CHAPTER 9 — ANTI-PROHIBITIONISTS

SYNOPSIS: Recovering at last from the knowledge that he would never return to his beloved China, Father Tom settled down to earnest work among the Negroes in Hattiesburg, Mississippi. The old mission methods generally accepted in the South seemed antiquated to him. Accordingly, he put his China mission technique into practice and began to work directly on adults. He could quickly work his way onto a neighborhood porch or even into a kitchen. This friendliness plus his promptness and fearlessness in helping everyone, especially the down-trodden, won the first round in his battle for souls.

Father Megan did not limit his AA activity to thundering oratory. Once, while driving through town, he noticed a Negro lying in the gutter, completely "out". He stopped his car, lifted the man to a standing position, laboriously maneuvered him onto the front seat, then drove him to the rectory and sobered him up with a huge pot of steaming black coffee. Colored bystanders looked on wonderingly. They had never seen a White man fuss over an individual they themselves wouldn't care to help.

Another anti-prohibitionist, staggering along the sidewalk, was whisked off to the rectory and put to bed. On awakening in the morning, the Negro was startled and embarrassed to find

himself in the home of a White man. Father Tom put on the coffee pot as an indication of a kindly welcome. He boarded the man for several days, had him do odd chores around the house, then sent him on to New Orleans, his original destination. The man buckled down to a lucrative job in New Orleans and later sent a fine donation to Father Tom as a token of appreciation.

Then, there was a man whom Demon Rum had kept out of work for several years. Megan took him under his wing, had him spend a period of rehabilitation working on the church and rectory, and on Christmas day handed him his first pay check in many a chaotic moon.

Father Tom, triple haven for the Colored as priest, psychiatrist, and aid station, was on day-and-night call for urgent messages to "come over and calm down" some rampaging inebriate. The mother of a large family relates such an incident:

"One day, my husband had been out with the boys and had gotten drunk as usual. Father Megan told me to get in touch with him whenever this happened. So I phoned him, and he came over to our house immediately.

Invest your **FUNDS** thru
our

Send for
this BOOKLET



for
LIBERAL and ASSURED
**LIFE
INCOME**



SEND IN
COUPON

SOCIETY OF THE DIVINE WORD
ANNUITY DEPT.
BAY ST. LOUIS . . . MISSISSIPPI

DEAR FATHER:

I AM INTERESTED IN AN ANNUITY . . . PLEASE SEND ME YOUR
BOOKLET "HOW TO INVEST", WITHOUT ANY OBLIGATION.

NAME _____

ADDRESS _____

CITY _____

ZONE

STATE

ANNUITY DEPARTMENT

Society of the
DIVINE WORD

BAY ST. LOUIS
MISSISSIPPI

NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.



Father Thomas Megan

EDITOR'S NOTE: "No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.

CHAPTER 9 — ANTI-PROHIBITIONISTS

SYNOPSIS: Recovering at last from the knowledge that he would never return to his beloved China, Father Tom settled down to earnest work among the Negroes in Hattiesburg, Mississippi. The old mission methods generally accepted in the South seemed antiquated to him. Accordingly, he put his China mission technique into practice and began to work directly on adults. He could quickly work his way onto a neighborhood porch or even into a kitchen. This friendliness plus his promptness and fearlessness in helping everyone, especially the down-trodden, won the first round in his battle for souls.

Father Megan did not limit his AA activity to thundering oratory. Once, while driving through town, he noticed a Negro lying in the gutter, completely "out". He stopped his car, lifted the man to a standing position, laboriously maneuvered him onto the front seat, then drove him to the rectory and sobered him up with a huge pot of steaming black coffee. Colored bystanders looked on wonderingly. They had never seen a White man fuss over an individual they themselves wouldn't care to help.

Another anti-prohibitionist, staggering along the sidewalk, was whisked off to the rectory and put to bed. On awakening in the morning, the Negro was startled and embarrassed to find

himself in the home of a White man. Father Tom put on the coffee pot as an indication of a kindly welcome. He boarded the man for several days, had him do odd chores around the house, then sent him on to New Orleans, his original destination. The man buckled down to a lucrative job in New Orleans and later sent a fine donation to Father Tom as a token of appreciation.

Then, there was a man whom Demon Rum had kept out of work for several years. Megan took him under his wing, had him spend a period of rehabilitation working on the church and rectory, and on Christmas day handed him his first pay check in many a chaotic moon.

Father Tom, triple haven for the Colored as priest, psychiatrist, and aid station, was on day-and-night call for urgent messages to "come over and calm down" some rampaging inebriate. The mother of a large family relates such an incident:

"One day, my husband had been out with the boys and had gotten drunk as usual. Father Megan told me to get in touch with him whenever this happened. So I phoned him, and he came over to our house immediately.

I met Father and talked with him in the hallway. He advised me to go in the house and tell Jim that Father Megan wanted to see him. I did. But Jim shouted he didn't want to see Father Megan or anyone else. But Father Tom was persistent. He went into the house. As he approached the door to the bedroom, Jim slammed it right in his face and turned the key.

"You can imagine how I felt. I was so ashamed that I could hardly face Father Megan. But naturally, I tried to cover up for Jim. Father just stood there, mumbled something to me, then turned, sat down on the couch in the hall, put his face in his hands, and cried. He felt he was a failure. I did not know what to say to give consolation to a priest, but I said something, and cried too.

"That evening, when Jim woke up, I told him what had happened. He said I was lying. I told him that unless he went to the rectory and asked Father Megan's forgiveness, I'd leave him and take the children with me. He agreed to do as I asked him.

"Around 7 P.M., we went over to the rectory, but Father Megan was having dinner with one of the neighbors. We drove to this neighbor's house. I got out of the car, went up to the door, and asked for Father Megan. He came out right away. I told him Jim was in the car to apologize and ask his forgiveness. Father ran to the car like a school boy, shook hands with Jim, and the two laughed and joked together. Even though Father Megan had just said grace before meal in the neighbor's house, he never touched his food after that. He excused himself from the dinner, and the three of us went back to the rectory. Father made a big pot of soup and some tea, and we had a grand reconciliation.

"Father said Mass for Jim's intention the following Sunday. But after a few months, Jim began to mess up again, and I decided to leave him. Father Megan told me he would have

none of that. So I toughed it out, and am still doing so."

Father Megan realized that such extreme cases of alcoholism need not only friendly and psychological care, but also medical treatment. Dissatisfied with the service accorded Negroes in White hospitals, he explored the possibilities of a Colored hospital in Hattiesburg. He spent long hours in Bishop Toolen's hospital for the Colored in Mobile, Alabama, an institution made possible through the generosity of Bishop Sheen. Marveling at the spontaneous cooperation achieved by a combination White and Colored staff, he mused, "What they can do in Mobile—why can't we do in Hattiesburg!" Offered the financial backing, Father Tom moved fast. He immediately scouted the chances of staffing his hospital with local doctors and nuns.

Associates of Father Tom were chagrined over his concern for a hospital before he even had the semblance of a school in his parish. However, long years of experience and success in China had indelibly impressed him with the tremendous importance of hospitals. More than any aggregate of schools, the Chinese hospital had been his ace in gaining converts to the Catholic Faith. He was determined to play that same winning card in Hattiesburg.

On his daily trips to the local hospital, Father Megan was occasionally accompanied through the wards and rooms by Dr. Carroll, staff physician. Dr. Carroll candidly marveled at dejected unfortunates suddenly chirping cheerfully with this priest whose bedside manner was unprecedented. Dr. Carroll authenticated the observation of an old Colored woman who avowed that Father Megan had "medicine in his heart".

Father Megan never steered clear of the contagious TB wards. It was here that he struggled to kindle hope where there was only hopelessness. One particular Negro, wasting away and having no one to visit him, became

the object of Father's unceasing attention. He purchased a beautiful crucifix and hung it near the bed of the sick man. Daily, he quenched the sorrow and loneliness of the doomed man with the chalice of consolation from the cathedral of the cross.

At times, a stiletto ray of amusement pierced the brooding thunderheads of pathos. An elderly Colored Methodist woman lay on her deathbed in the hospital. Feverishly, she kept pleading to see a certain minister before she died. But she couldn't recall his name. Several Protestant ministers in town were summoned to her bedside. To each she raised tear-stained disappointed eyes and cried, "That's not the one I want! That's not the one!" As the poor woman's persistent entreaties became more feeble, one of the nurses decided to play a hunch. She sped to the phone, whispered a cryptic message, replaced the receiver, then waited anxiously. Minutes later, she tiptoed into the ward, Father Megan at her side. The dying woman went limp with a sigh of relief. Through a smile of radiant gratitude

and peace, she softly gasped, "That's the one I want! Praised be the Lord! That's the minister I want!"

Father Tom, wasting not a moment, imparted emergency instructions, then quickly baptized the steadily failing woman. As he raised his right hand over her and traced the sign of the cross in blessing, the soul of his last-minute convert returned to its Creator in eternal paradise.

As the nurse led Father Tom from the room, she raised a fleeting smile to the town's new Irish minister.

Frequently, Father Megan carried through his dynamic program of hospital activity a la good Samaritan. Unable to escort an old blind Negro to the infirmary, he entrusted the task to friends, affixing his signature to a blank check for all expenses. When Dr. Carroll was handed the carte blanche, he shook his head in mute astonishment at Father Megan's superb charity. Having cared for the patient, he promptly returned the unused check with the priceless comment, "If Father Megan can do it, so can we!"

STAMPS *for the* MISSIONS



Each day some of the seminarians gather around the stamp table on their recreation porch and sort stamps for the Missions. The stamps when sorted are sold to stamp dealers and collectors. The proceeds are then sent to missionaries both in the Southland and in foreign countries. Those wishing to help the Missions may send their cancelled stamps to:

Claver Stamp Department
St. Augustine's Seminary
Bay St. Louis, Mississippi

I met Father and talked with him in the hallway. He advised me to go in the house and tell Jim that Father Megan wanted to see him. I did. But Jim shouted he didn't want to see Father Megan or anyone else. But Father Tom was persistent. He went into the house. As he approached the door to the bedroom, Jim slammed it right in his face and turned the key.

"You can imagine how I felt. I was so ashamed that I could hardly face Father Megan. But naturally, I tried to cover up for Jim. Father just stood there, mumbled something to me, then turned, sat down on the couch in the hall, put his face in his hands, and cried. He felt he was a failure. I did not know what to say to give consolation to a priest, but I said something, and cried too.

"That evening, when Jim woke up, I told him what had happened. He said I was lying. I told him that unless he went to the rectory and asked Father Megan's forgiveness, I'd leave him and take the children with me. He agreed to do as I asked him.

"Around 7 P.M., we went over to the rectory, but Father Megan was having dinner with one of the neighbors. We drove to this neighbor's house. I got out of the car, went up to the door, and asked for Father Megan. He came out right away. I told him Jim was in the car to apologize and ask his forgiveness. Father ran to the car like a school boy, shook hands with Jim, and the two laughed and joked together. Even though Father Megan had just said grace before meal in the neighbor's house, he never touched his food after that. He excused himself from the dinner, and the three of us went back to the rectory. Father made a big pot of soup and some tea, and we had a grand reconciliation.

"Father said Mass for Jim's intention the following Sunday. But after a few months, Jim began to mess up again, and I decided to leave him. Father Megan told me he would have

none of that. So I toughed it out, and am still doing so."

Father Megan realized that such extreme cases of alcoholism need not only friendly and psychological care, but also medical treatment. Dissatisfied with the service accorded Negroes in White hospitals, he explored the possibilities of a Colored hospital in Hattiesburg. He spent long hours in Bishop Toolen's hospital for the Colored in Mobile, Alabama, an institution made possible through the generosity of Bishop Sheen. Marveling at the spontaneous cooperation achieved by a combination White and Colored staff, he mused, "What they can do in Mobile—why can't we do in Hattiesburg!" Offered the financial backing, Father Tom moved fast. He immediately scouted the chances of staffing his hospital with local doctors and nuns.

Associates of Father Tom were chagrined over his concern for a hospital before he even had the semblance of a school in his parish. However, long years of experience and success in China had indelibly impressed him with the tremendous importance of hospitals. More than any aggregate of schools, the Chinese hospital had been his ace in gaining converts to the Catholic Faith. He was determined to play that same winning card in Hattiesburg.

On his daily trips to the local hospital, Father Megan was occasionally accompanied through the wards and rooms by Dr. Carroll, staff physician. Dr. Carroll candidly marveled at dejected unfortunates suddenly chirping cheerfully with this priest whose bedside manner was unprecedented. Dr. Carroll authenticated the observation of an old Colored woman who avowed that Father Megan had "medicine in his heart".

Father Megan never steered clear of the contagious TB wards. It was here that he struggled to kindle hope where there was only hopelessness. One particular Negro, wasting away and having no one to visit him, became

the object of Father's unceasing attention. He purchased a beautiful crucifix and hung it near the bed of the sick man. Daily, he quenched the sorrow and loneliness of the doomed man with the chalice of consolation from the cathedral of the cross.

At times, a stiletto ray of amusement pierced the brooding thunderheads of pathos. An elderly Colored Methodist woman lay on her deathbed in the hospital. Feverishly, she kept pleading to see a certain minister before she died. But she couldn't recall his name. Several Protestant ministers in town were summoned to her bedside. To each she raised tear-stained disappointed eyes and cried, "That's not the one I want! That's not the one!" As the poor woman's persistent entreaties became more feeble, one of the nurses decided to play a lunch. She sped to the phone, whispered a cryptic message, replaced the receiver, then waited anxiously. Minutes later, she tiptoed into the ward, Father Megan at her side. The dying woman went limp with a sigh of relief. Through a smile of radiant gratitude

and peace, she softly gasped, "That's the one I want! Praised be the Lord! That's the minister I want!"

Father Tom, wasting not a moment, imparted emergency instructions, then quickly baptized the steadily failing woman. As he raised his right hand over her and traced the sign of the cross in blessing, the soul of his last-minute convert returned to its Creator in eternal paradise.

As the nurse led Father Tom from the room, she raised a fleeting smile to the town's new Irish minister.

Frequently, Father Megan carried through his dynamic program of hospital activity a la good Samaritan. Unable to escort an old blind Negro to the infirmary, he entrusted the task to friends, affixing his signature to a blank check for all expenses. When Dr. Carroll was handed the carte blanche, he shook his head in mute astonishment at Father Megan's superb charity. Having cared for the patient, he promptly returned the unused check with the priceless comment, "If Father Megan can do it, so can we!"

STAMPS *for the* MISSIONS



Each day some of the seminarians gather around the stamp table on their recreation porch and sort stamps for the Missions. The stamps when sorted are sold to stamp dealers and collectors. The proceeds are then sent to missionaries both in the Southland and in foreign countries. Those wishing to help the Missions may send their cancelled stamps to:

Claver Stamp Department
St. Augustine's Seminary
Bay St. Louis, Mississippi



"Sorry, Father,
but you must
abandon your school"



These are the cold facts given Father Gasper, S.V.D., when he called in a building contractor in the hopes of salvaging Sacred Heart School in Greenville, Mississippi. The building too far gone for repair, it must be ABANDONED!

Here is the contractor's exact report:

SACRED HEART SCHOOL Greenville, Miss.



The building is in a state of disrepair, and there is the possibility of that being the case at any time. The building is in a state of disrepair, and there is the possibility of that being the case at any time. The building is in a state of disrepair, and there is the possibility of that being the case at any time.

The building is in a state of disrepair, and there is the possibility of that being the case at any time. The building is in a state of disrepair, and there is the possibility of that being the case at any time. The building is in a state of disrepair, and there is the possibility of that being the case at any time.

The building is in a state of disrepair, and there is the possibility of that being the case at any time. The building is in a state of disrepair, and there is the possibility of that being the case at any time. The building is in a state of disrepair, and there is the possibility of that being the case at any time.

In spite of the sentiments attached to the old building since (1913), from which thousands of Greenville's Colored have started out, scores of whom are now in professions, the old Sacred Heart School must go and must be replaced.



*"What do you
think of the New
Sacred Heart School?"*

The same contractor suggests this, but it will cost \$XXX,XXX — a staggering sum for Greenville's poor. Some can contribute a few dollars through real sacrifice, others can give their time and labor; all are praying for the beautiful new and well-built school so that their children can have the privilege of a good Catholic education.

Will you add your DOLLAR to each sacrifice dollar scraped together by the poor of Greenville's Sacred Heart Parish? The Sacred Heart Himself will reward it to you abundantly.

Dear Father Pung:

In gratitude and thanksgiving for the good Catholic education I was privileged to receive, I am happy to send you my offering to help the people of Greenville, Mississippi receive the same. Please include my intentions, especially _____, in your monthly Sacred Heart Novena and in your daily Mass.

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____



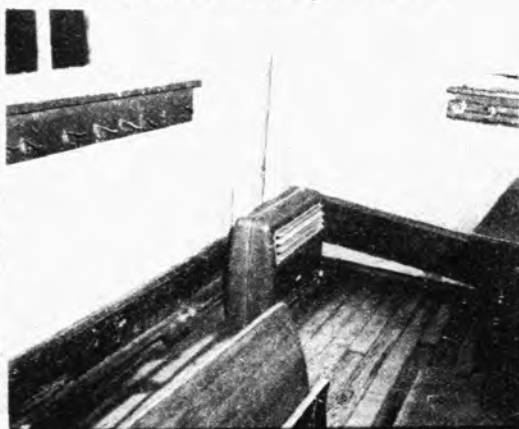
These are the cold facts given Father Gasper, S.V.D., when he called in a building contractor in the hopes of salvaging Sacred Heart School in Greenville, Mississippi. The building too far gone for repair, it must be **ABANDONED!**

Here is the contractor's exact report:

SACRED HEART SCHOOL Greenville, Miss.



The southeast corner of the building has settled, and there is the possibility of that corner falling out at any time despite the tie rod supports that have been placed in the building. These supports at best are makeshift. (The above actual photo clearly shows that this cannot hold much longer!)



The heating system, open space gas heaters, is a constant fire hazard. With only one open stair serving the second floor this building becomes a fire trap of the worst kind. (Notice how the floor has become separated from the wall, offering no protection from wind, cold and rain!)



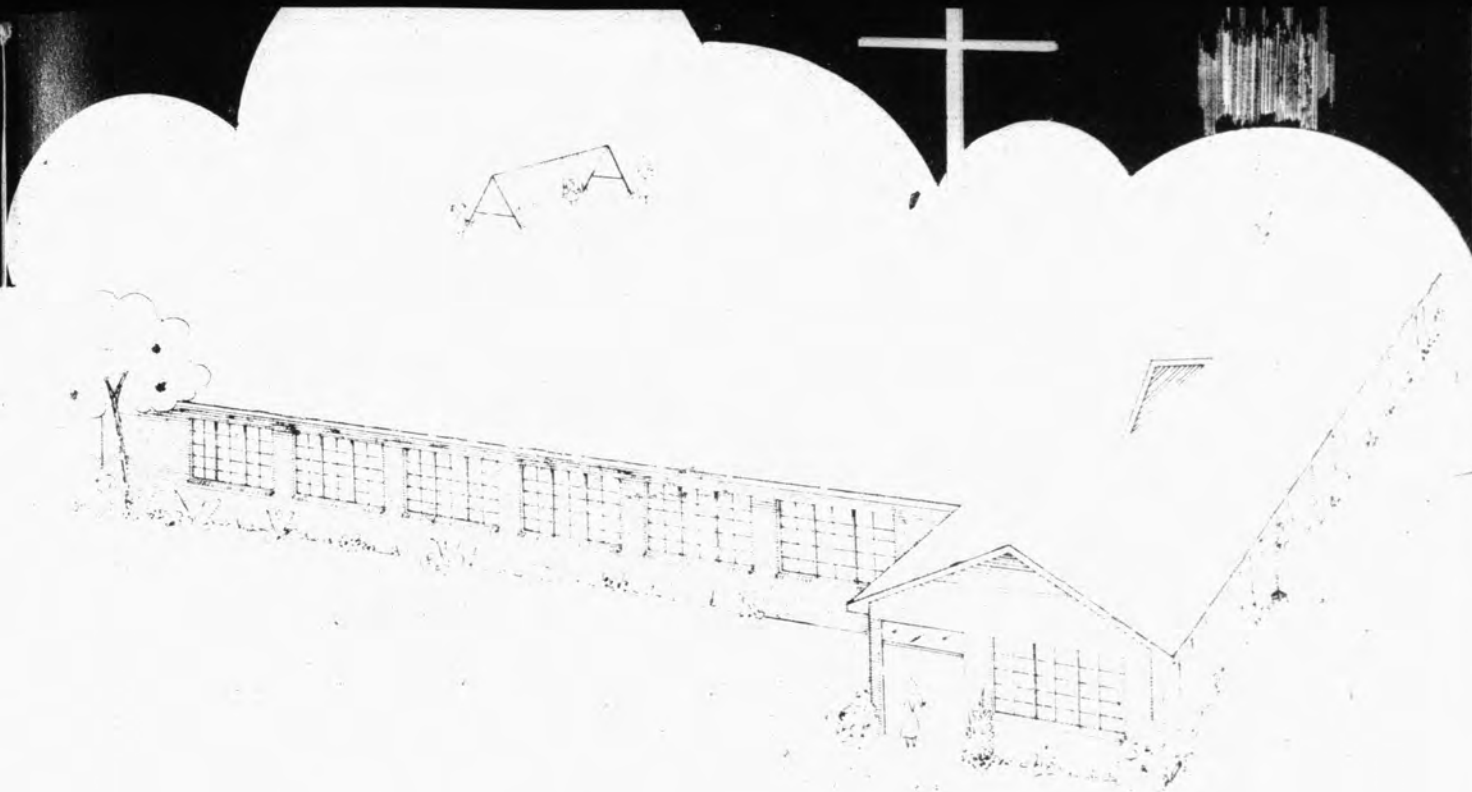
The general condition of the interior such as cracks, chipped paint, etc., is not at all conducive to good atmosphere for teaching or studying. The electric wiring and lighting is obsolete. This wiring does not meet the National Electrical Code or the present city requirements.

In spite of the sentiments attached to the old building since (1913), from which thousands of Greenville's Colored have started out, scores of whom are now in professions, the old Sacred Heart School must go and must be replaced.

build-
enville,
KED!

don of
cracks,
not at
ood at-
ing or
ic wir-
solete.
t meet
al Code
require-

which
now in



The same contractor suggests this, but it will cost \$XXX.XXX — a staggering sum for Greenville's poor. Some can contribute a few dollars through real sacrifice, others can give their time and labor; all are praying for the beautiful new and well-built school so that their children can have the privilege of a good Catholic education.

Will you add your DOLLAR to each sacrifice dollar scraped together by the poor of Greenville's Sacred Heart Parish? The Sacred Heart Himself will reward it to you abundantly.

Dear Father Pung:

In gratitude and thanksgiving for the good Catholic education I was privileged to receive, I am happy to send you my offering to help the people of Greenville, Mississippi receive the same. Please include my intentions, especially _____, in your monthly Sacred Heart Novena and in your daily Mass.

NAME _____

ADDRESS _____

CITY _____

ZONE _____

STATE _____

The Harvest Is Great At St. Malachy's In St. Louis

By BOB GILES

"We confess that we feel a special paternal affection, which is certainly inspired by heaven, for the Negro people dwelling among you; for in the field of religion and education we know they need special care and comfort and are very deserving of it. . . . We pray fruitful success for those whose generous zeal is devoted to their welfare."

—Pope Pius XII to the American Hierarchy, 1939

Nineteen hundred years ago Jesus Christ gave His Church the task of converting the whole world. During the centuries heroic men and women, endowed with burning zeal and inspired by the Holy Spirit, have left home and loved ones to bring the message of faith to distant, and often hostile, listeners.

Yet today, in our own time we can find an outlet for our own apostolic desires to live in and share in an equally dramatic period of our domestic missionary crusade. The gallant tale of the 35 Jesuit Fathers serving among our Negro population from the smoky city of St. Louis, Mo. to the farthest reaches of the Florida Keys is one of daring courage, unselfish charity, deliberate sacrifice of selves. It proves the Jesuits utter faith in the mercy of the Sacred Heart, through the intercession of their patron, St. Ignatius of Loyola.

A typical and very impressive example of the Jesuit Fathers apostolate to the Negro can be found in St. Malachy's parish in mid-town St. Louis, Mo. Sandwiched between long rows of ancient, overcrowded tenements at Clark and Ewing avenues, St. Mala-



(EDITOR'S NOTE: *Bob Giles has his degrees from the College of St. Thomas in St. Paul, Minn. and the University of Texas. He is on the editorial staff of the DENVER REGISTER.*)

chy's parish set a record for the entire Archdiocese of St. Louis in 1955 with 278 (Negro) converts.

The reaping of this harvest of souls is the work of the Rev. Frederick L. Zimmerman, S.J., administrator of St. Malachy's and his two assistants, Fathers Raymond H. Witte, S.J. and Marion H. Budzinski, S.J., and students from St. Louis University and High School.

The convert-making technique used in St. Malachy's could easily be called "Operation Footwork," "Operation Doorbell," daily prayer, and the epitome of the true democrat and devout Christian. In its four years of life, "Operation Footwork," "Operation Doorbell" has enrolled hundreds of two-man (priest-seminarian-layman) convert-making teams. The clergy provide (when able, some door-to-door calls within the parish) the technical advice, and the layman make actual door-to-door calls on every family living within the parish. The missionary-minded Catholics ask three questions: 1) Name, 2) religious affiliation, and 3) whether the occupants would be interested in learning something about the Catholic Church. If they answer the last question in the affirmative, they are invited to attend instruction classes, which are held nightly in a special room in St. Malachy's Grade School.

Converts at St. Malachy's come in

all age groups: classes for public school teen-agers are held after school; the instructors are from St. Louis University College of Arts and Science. Night classes are held for young married couples, middle-aged men and women, and those in the grandparent bracket.

On the other hand, the gift of faith directly depends upon the grace of God. However, He works many times through humans, makes of them His instruments, His tools, in bringing the faith to others.

"The best way is to go from house to house," Father Zimmerman declared. "I ask them if they are going to any church, and if they would like to come to St. Malachy's for instructions. Many of these people are starved spiritually; they present a great, almost untouchable field for the Church."

Ninety per cent of Father Zimmerman's parishioners, like very many other Negro Catholics in America, are converts. Many of them came up from the Deep South; the large number of broken homes testifies to the disastrous effect of migration from a rural to an urban environment. Most of those who have a religious background are Protestants. But despite the fact that Catholicism makes greater demands upon them (a stricter moral code, a long, intensive period of instruction and several months "post-graduate" instructions), Father Zimmerman and his two curates are baptizing converts continuously. "Paul sow, Apollo water and God giveth the increase."

The rugged, graying, kindly Jesuit, who has been stationed at St. Malachy's during most of the past 10 years has had ample time to see many of his early converts grow in their faith, and become mainstays of the parish. Some converts later give up the practice of their faith, Father Zimmerman pointed out, just as do some baptized Catholics. However, for the vast majority, conversion "sticks."

Father Zimmerman finds that Negroes make wonderful Catholics. "Negroes, because of the fact that they have been persecuted and humiliated, have a good, fast start toward the imitation of Christ if they accept their suffering in the right way." Christ was also persecuted, discriminated against, and humiliated; therefore, many Negroes have an advantage over many Christians because of their knowing what it means to suffer, Father Zimmerman added.

"When they become Catholic," Father Zimmerman continued, "they suffer not only from the color of their skin, but from their religion. Their ordeals have given them an insight of Christianity—they know that they not only have to love their friends, but that they must love their enemies, too. A Negro in St. Louis today has to practice Christianity in daily life—not only theoretically, but practically."

A good deal of the faithfulness of St. Malachy's parishioners is owing to the personal relationships which Father Zimmerman, a naturally warm, outgoing priest, establish with them. His wealth is in the love of his parishioners for their benefactor, in the salvation of their souls, in the succor of those in misery, and in the spiritual rewards which he has merited through his works. However, Negroes in St. Louis, Catholics and non-Catholics alike, respect him for other reasons as well. He has fought for low-income public housing; and he is director of the Summer School of Catholic Action, which attracted over 10,000 delegates during the summer of 1956 while touring seven cities in the United States and Canada. Another phase of his activity is managing director of The Queen's Work, Catholic publishing house and national headquarters for the Sodality of Our Lady. Then too, Father Zimmerman is an experienced speaker and retreat master; an author of booklets and other works augmenting the Sodality program.

(Continued on Page 59)

The Harvest Is Great At St. Malachy's In St. Louis

By BOB GILES

"We confess that we feel a special paternal affection, which is certainly inspired by heaven, for the Negro people dwelling among you; for in the field of religion and education we know they need special care and comfort and are very deserving of it. . . . We pray fruitful success for those whose generous zeal is devoted to their welfare."

—Pope Pius XII to the American Hierarchy, 1939

Nineteen hundred years ago Jesus Christ gave His Church the task of converting the whole world. During the centuries heroic men and women, endowed with burning zeal and inspired by the Holy Spirit, have left home and loved ones to bring the message of faith to distant, and often hostile, listeners.

Yet today, in our own time we can find an outlet for our own apostolic desires to live in and share in an equally dramatic period of our domestic missionary crusade. The gallant tale of the 35 Jesuit Fathers serving among our Negro population from the smoky city of St. Louis, Mo. to the farthest reaches of the Florida Keys is one of daring courage, unselfish charity, deliberate sacrifice of selves. It proves the Jesuits utter faith in the mercy of the Sacred Heart, through the intercession of their patron, St. Ignatius of Loyola.

A typical and very impressive example of the Jesuit Fathers apostolate to the Negro can be found in St. Malachy's parish in mid-town St. Louis, Mo. Sandwiched between long rows of ancient, overcrowded tenements at Clark and Ewing avenues, St. Mala-



(EDITOR'S NOTE: *Bob Giles has his degrees from the College of St. Thomas in St. Paul, Minn. and the University of Texas. He is on the editorial staff of the DENVER REGISTER.*)

chy's parish set a record for the entire Archdiocese of St. Louis in 1955 with 278 (Negro) converts.

The reaping of this harvest of souls is the work of the Rev. Frederick L. Zimmerman, S.J., administrator of St. Malachy's and his two assistants, Fathers Raymond H. Witte, S.J. and Marion H. Budzinski, S.J., and students from St. Louis University and High School.

The convert-making technique used in St. Malachy's could easily be called "Operation Footwork," "Operation Doorbell," daily prayer, and the epitome of the true democrat and devout Christian. In its four years of life, "Operation Footwork," "Operation Doorbell" has enrolled hundreds of two-man (priest-seminarian-layman) convert-making teams. The clergy provide (when able, some door-to-door calls within the parish) the technical advice, and the layman make actual door-to-door calls on every family living within the parish. The missionary-minded Catholics ask three questions: 1) Name, 2) religious affiliation, and 3) whether the occupants would be interested in learning something about the Catholic Church. If they answer the last question in the affirmative, they are invited to attend instruction classes, which are held nightly in a special room in St. Malachy's Grade School.

Converts at St. Malachy's come in

all age groups: classes for public school teen-agers are held after school; the instructors are from St. Louis University College of Arts and Science. Night classes are held for young married couples, middle-aged men and women, and those in the grandparent bracket.

On the other hand, the gift of faith directly depends upon the grace of God. However, He works many times through humans, makes of them His instruments, His tools, in bringing the faith to others.

"The best way is to go from house to house," Father Zimmerman declared. "I ask them if they are going to any church, and if they would like to come to St. Malachy's for instructions. Many of these people are starved spiritually; they present a great, almost untouchable field for the Church."

Ninety per cent of Father Zimmerman's parishioners, like very many other Negro Catholics in America, are converts. Many of them came up from the Deep South; the large number of broken homes testifies to the disastrous effect of migration from a rural to an urban environment. Most of those who have a religious background are Protestants. But despite the fact that Catholicism makes greater demands upon them (a stricter moral code, a long, intensive period of instruction and several months "post-graduate" instructions), Father Zimmerman and his two curates are baptizing converts continuously. "Paul sow, Apollo water and God giveth the increase."

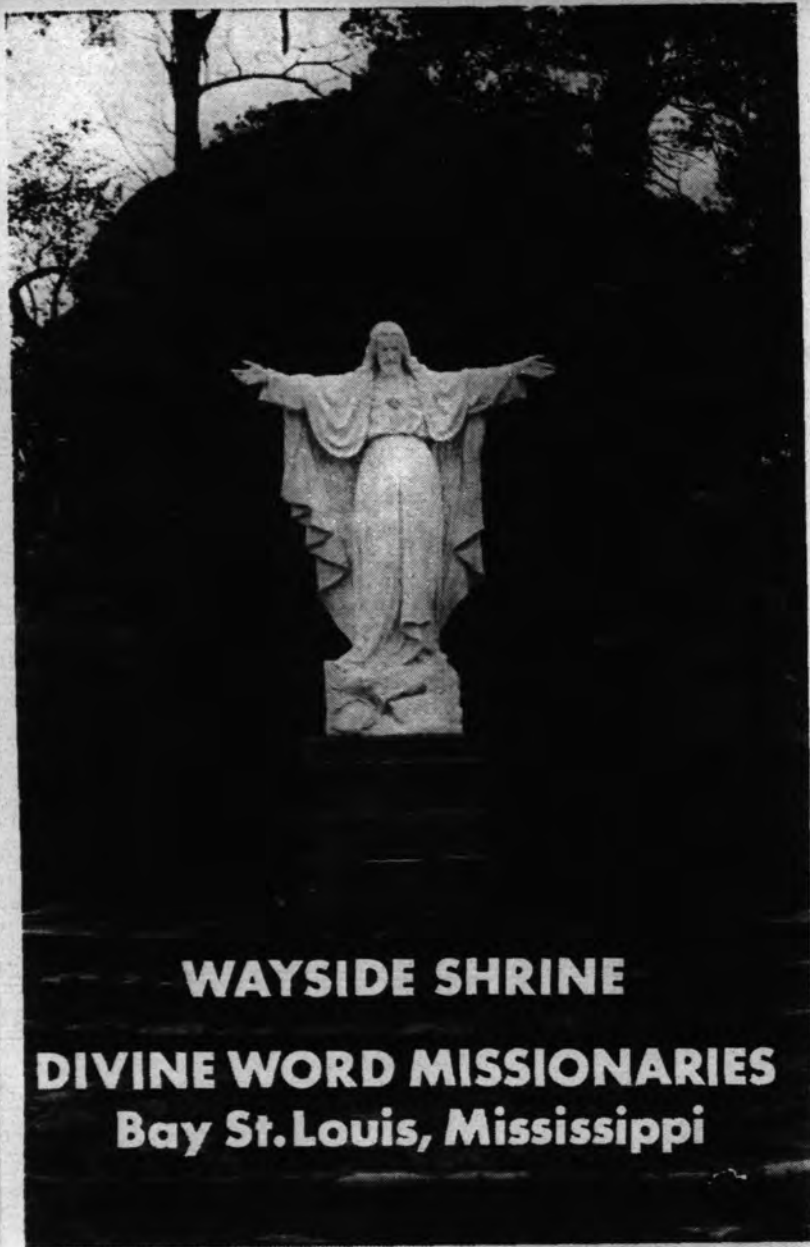
The rugged, graying, kindly Jesuit, who has been stationed at St. Malachy's during most of the past 10 years has had ample time to see many of his early converts grow in their faith, and become mainstays of the parish. Some converts later give up the practice of their faith, Father Zimmerman pointed out, just as do some baptized Catholics. However, for the vast majority, conversion "sticks."

Father Zimmerman finds that Negroes make wonderful Catholics. "Negroes, because of the fact that they have been persecuted and humiliated, have a good, fast start toward the imitation of Christ if they accept their suffering in the right way." Christ was also persecuted, discriminated against, and humiliated; therefore, many Negroes have an advantage over many Christians because of their knowing what it means to suffer, Father Zimmerman added.

"When they become Catholic," Father Zimmerman continued, "they suffer not only from the color of their skin, but from their religion. Their ordeals have given them an insight of Christianity—they know that they not only have to love their friends, but that they must love their enemies, too. A Negro in St. Louis today has to practice Christianity in daily life—not only theoretically, but practically."

A good deal of the faithfulness of St. Malachy's parishioners is owing to the personal relationships which Father Zimmerman, a naturally warm, outgoing priest, establish with them. His wealth is in the love of his parishioners for their benefactor, in the salvation of their souls, in the succor of those in misery, and in the spiritual rewards which he has merited through his works. However, Negroes in St. Louis, Catholics and non-Catholics alike, respect him for other reasons as well. He has fought for low-income public housing; and he is director of the Summer School of Catholic Action, which attracted over 10,000 delegates during the summer of 1956 while touring seven cities in the United States and Canada. Another phase of his activity is managing director of The Queen's Work, Catholic publishing house and national headquarters for the Sodality of Our Lady. Then too, Father Zimmerman is an experienced speaker and retreat master; an author of booklets and other works augmenting the Sodality program.

(Continued on Page 59)



MONTHLY NOVENA TO THE SACRED HEART

NEXT NOVENA
February 28 to March 5

For the benefactors and
friends of the
DIVINE WORD MISSIONARIES
of the Southern Province

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said for your petitions.

- ★ Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date

Dear Father Pung:

Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrifices for your Missionaries.

Name

Address

City Zone

MY PETITION

.....

DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT SHARE IT

Along the Divine Word Mission Trail!!!



GREENVILLE, MISSISSIPPI WILL HAVE A NEW SCHOOL

To the MESSENGER readers, we present herewith a report on the dilapidated condition of Sacred Heart School, Greenville, Miss., as reported by Hall and Norwood, architects-engineers. The accompanying pictures are proof positive of a dire need for better educational facilities at Sacred Heart. The pastor of Sacred Heart would certainly appreciate any financial help you might send him. Address:

The Rev. John Gasper, S.V.D.
Sacred Heart Rectory
Gloster Street
Greenville, Mississippi.

THE REPORT

July 21, 1956

Sacred Heart School
Gloster Street
Greenville, Mississippi

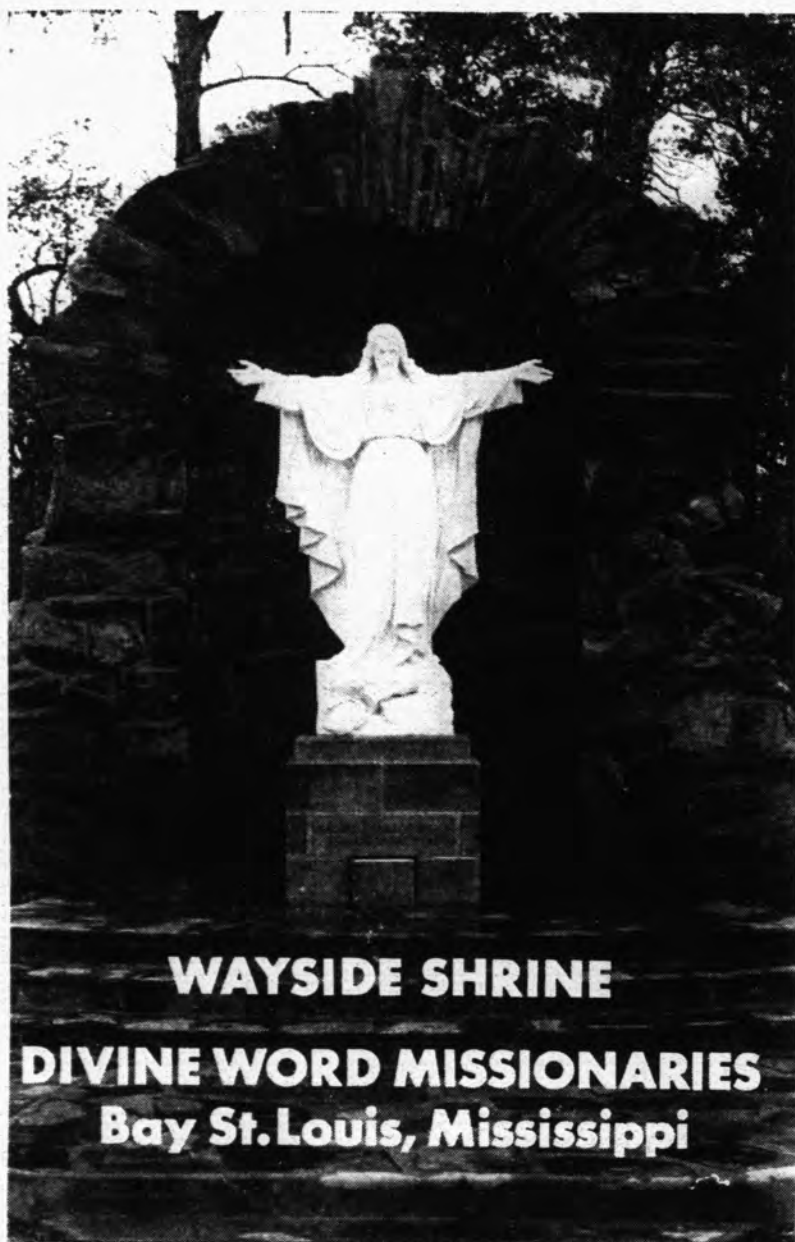
Attention: Father Gasper

Dear Father Gasper:

Upon investigating the grammar school building at your school we found the following deficiencies in the structure:

1, The Southeast corner of the building has settled and there is the possibility of that corner falling out at any time despite the tie rod supports that have been placed in the





MONTHLY NOVENA TO THE SACRED HEART

NEXT NOVENA
February 28 to March 5

For the benefactors and
friends of the
DIVINE WORD MISSIONARIES
of the Southern Province

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said for your petitions.

- ★ Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date

Dear Father Pung:

Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrifices for your Missionaries.

Name

Address

City Zone

MY PETITION

DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT SHARE IT

ENA

RT

A

March 5

d

RIES

e

First

a a
our

at

s in the
ffer my

SIONARIES
N WORK
Lines
SHARE IT

Along the Divine Trail



GREENVILLE, MISSISSIPPI WILL HAVE A NEW SCHOOL

To the MESSENGER readers, we present herewith a report on the dilapidated condition of Sacred Heart School, Greenville, Miss., as reported by Hall and Norwood, architects-engineers. The accompanying pictures are proof positive of a dire need for better educational facilities at Sacred Heart. The pastor of Sacred Heart would certainly appreciate any financial help you might send him. Address:

The Rev. John Gasper, S.V.D.
Sacred Heart Rectory
Gloster Street
Greenville, Mississippi.

THE REPORT

July 21, 1956

Sacred Heart School
Gloster Street
Greenville, Mississippi

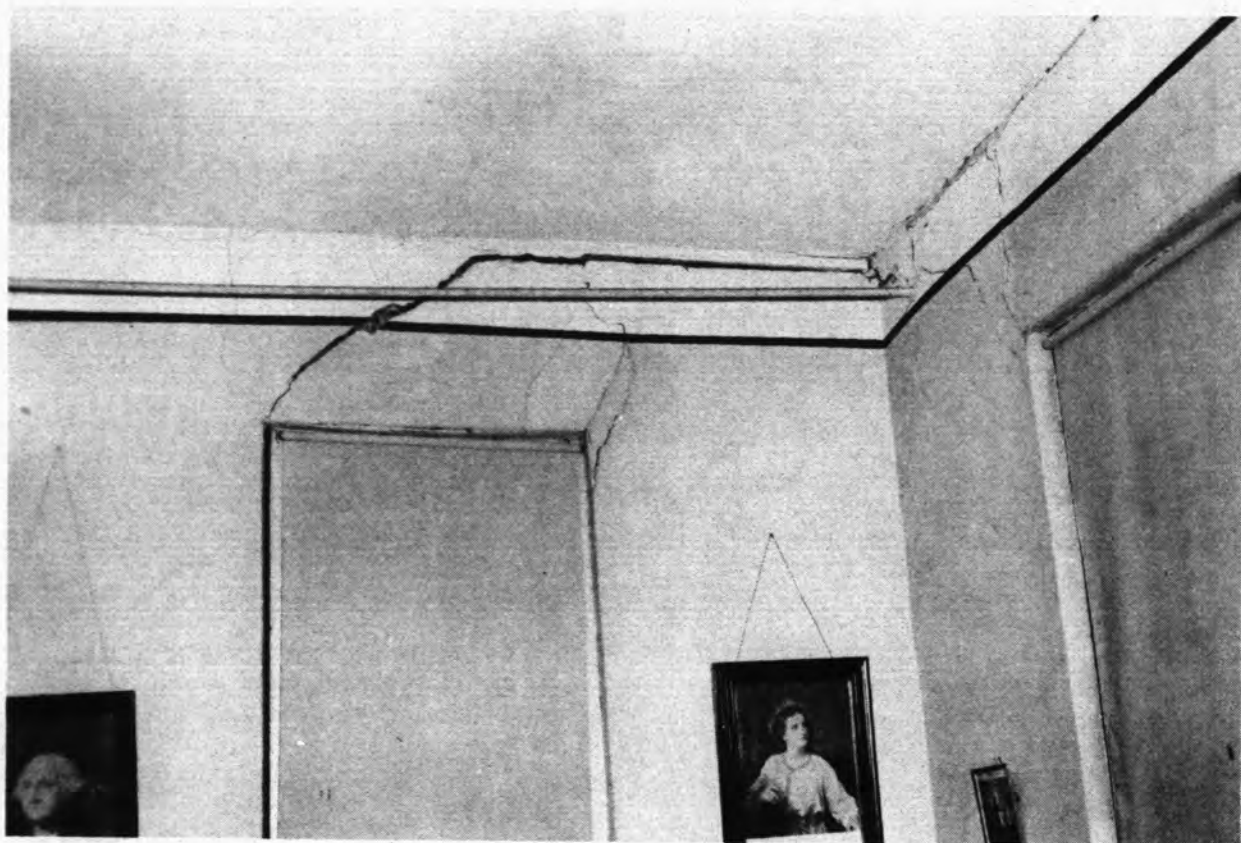
Attention: Father Gasper

Dear Father Gasper:

Upon investigating the grammar school building at your school we found the following deficiencies in the structure:

1, The Southeast corner of the building has settled and there is the possibility of that corner falling out at any time despite the tie rod supports that have been placed in the





building. These supports at best are makeshift.

2. The electric wiring and lighting is obsolete, in poor condition, and should be replaced in its entirety. This wiring does not meet the National Electrical code or the present city requirements. The continued use in class rooms will have lasting detrimental effects on students using this building.

3. The heating system, open space gas heaters, is a constant fire hazard. With this type of heating and only one open stair serving the second floor this building becomes a fire trap of the worst kind.

4. The general condition of the interior such as cracks, chipped paint, etc. is not at all conducive to good atmosphere for teaching or studying.

5. There is no library, no principal's office and no teacher's lounge which are necessary for the efficient operation of a school.

The cost of correcting the above deficiencies would not justify the fur-

ther use of this building for class room purposes. It is our recommendation that this building be abandoned for such use.

Yours very truly,
HALL & NORWOOD
 By E. E. Norwood



A PLEA FOR NEGRO SAINTS*

FR. NORBERT GEORGES, O.P.

Negro Saints have an important role to play in today's world.

Why bother about Negro and other non-White saints?

This question I have faced for many years, and as the years go by I am more convinced that it is necessary to promote devotion to Bl. Martin de Porres, a Negro, and other non-White saints as such in the Catholic Church.

In the first place, according to Catholic teaching there is no blank uniformity in heaven. Before God star differs from star in glory. It is true that what makes the difference is not race, station or human scale of values, but supernatural growth and virtue. Race, station in life and a lot of other human factors, however, have a part in any saint making himself the kind of saint he is.

Secondly, there is something quasi-miraculous in the way devotion to Bl. Martin began on less than a shoestring and spread so rapidly in all parts of the world. Anyone who knows the history of the movement is compelled to admit: "The hand of God is here." And he will ask: "Why did God pull out of obscurity, almost 300 years after his death, a Negro Blessed?" Surely, there must be some divine reason for it. There must be some special reason for Negro and non-White saints in today's world.

SPECIAL MISSION

That there is a special mission for Bl. Martin and other non-White saints, I know to be a fact. Much of the good Bl. Martin does for souls and society, he does because he is presented, known and loved as a saintly Negro.

There are thousands of white people who, when they see a Negro see a future Bl. Martin fashioned by God's

grace, and when they see Bl. Martin they see the Negro in a more Christian light. This Christian vision influences their personal dealings with Negroes, and increases their cooperation with Negroes in improving interracial relations.

Of great importance to the Church is the influence of Bl. Martin in the non-White world. According to reports of Priests, Sisters and Brothers from Africa, India, the East Indies, the impact of Bl. Martin on the hearts and minds of the people is tremendous. Letters tell stories of the old and young, Catholics, pagans and even Moslems, who stand in amazement before a picture or statue of Bl. Martin. What does Bl. Martin do for these people? Certainly, he makes them feel more at home in the Catholic Church. He makes them realize their own capabilities to become saints with the help of God's grace. Many are responding to the challenge he presents to them.

CONCRETE CATHOLICITY

A concrete way of proving the Catholicity of the Church is to promote all over the world devotion to non-White saints. Now, our churches are filled with statues of White saints; the feasts celebrated are almost exclusively feasts of White saints. What impression is that likely to make on a non-White person? Oh, we can explain why it happened, but words and explanations do not impress even cultivated minds as much as concrete facts do.

"Why do we not hear more about the non-White saints and blessed you have?", is a question the non-White world has a right to ask.

You can see that I am not making a plea for Bl. Martin alone. I am urging



building. These supports at best are makeshift.

2. The electric wiring and lighting is obsolete, in poor condition, and should be replaced in its entirety. This wiring does not meet the National Electrical code or the present city requirements. The continued use in class rooms will have lasting detrimental effects on students using this building.

3. The heating system, open space gas heaters, is a constant fire hazard. With this type of heating and only one open stair serving the second floor this building becomes a fire trap of the worst kind.

4. The general condition of the interior such as cracks, chipped paint, etc. is not at all conducive to good atmosphere for teaching or studying.

5. There is no library, no principal's office and no teacher's lounge which are necessary for the efficient operation of a school.

The cost of correcting the above deficiencies would not justify the fur-

ther use of this building for class room purposes. It is our recommendation that this building be abandoned for such use.

Yours very truly,
HALL & NORWOOD
By E. E. Norwood



A PLEA FOR NEGRO SAINTS*

FR. NORBERT GEORGES, O.P.

Negro Saints have an important role to play in today's world.

Why bother about Negro and other non-White saints?

This question I have faced for many years, and as the years go by I am more convinced that it is necessary to promote devotion to Bl. Martin de Porres, a Negro, and other non-White saints as such in the Catholic Church.

In the first place, according to Catholic teaching there is no blank uniformity in heaven. Before God star differs from star in glory. It is true that what makes the difference is not race, station or human scale of values, but supernatural growth and virtue. Race, station in life and a lot of other human factors, however, have a part in any saint making himself the kind of saint he is.

Secondly, there is something quasi-miraculous in the way devotion to Bl. Martin began on less than a shoestring and spread so rapidly in all parts of the world. Anyone who knows the history of the movement is compelled to admit: "The hand of God is here." And he will ask: "Why did God pull out of obscurity, almost 300 years after his death, a Negro Blessed?" Surely, there must be some divine reason for it. There must be some special reason for Negro and non-White saints in today's world.

SPECIAL MISSION

That there is a special mission for Bl. Martin and other non-White saints, I know to be a fact. Much of the good Bl. Martin does for souls and society, he does because he is presented, known and loved as a saintly Negro.

There are thousands of white people who, when they see a Negro see a future Bl. Martin fashioned by God's

grace, and when they see Bl. Martin they see the Negro in a more Christian light. This Christian vision influences their personal dealings with Negroes, and increases their cooperation with Negroes in improving inter-racial relations.

Of great importance to the Church is the influence of Bl. Martin in the non-White world. According to reports of Priests, Sisters and Brothers from Africa, India, the East Indies, the impact of Bl. Martin on the hearts and minds of the people is tremendous. Letters tell stories of the old and young, Catholics, pagans and even Moslems, who stand in amazement before a picture or statue of Bl. Martin. What does Bl. Martin do for these people? Certainly, he makes them feel more at home in the Catholic Church. He makes them realize their own capabilities to become saints with the help of God's grace. Many are responding to the challenge he presents to them.

CONCRETE CATHOLICITY

A concrete way of proving the Catholicity of the Church is to promote all over the world devotion to non-White saints. Now, our churches are filled with statues of White saints; the feasts celebrated are almost exclusively feasts of White saints. What impression is that likely to make on a non-White person? Oh, we can explain why it happened, but words and explanations do not impress even cultivated minds as much as concrete facts do.

"Why do we not hear more about the non-White saints and blessed you have?", is a question the non-White world has a right to ask.

You can see that I am not making a plea for Bl. Martin alone. I am urging

that an effort be made to bring out of obscurity all signs of sanctity in the non-White world. *The Catholic Press, churches and schools, should give more attention to non-White saints. It isn't a question of a ghetto-like complex, but of emphasizing the Catholicity of the Church in a very concrete way.*

CHALLENGE OFFERED

One additional point I would like to make. As far as I can gather, the non-White world is gradually closing to the white Catholic missionary. This hurls a challenge at our Catholic Negroes to fill missionary posts with their own members. It is a challenge to heroism and complete self-dedication to the Church and to souls. If they will meet this challenge, there will be no need to search dusty tomes for data on non-White saints of long ago; the non-White world will produce new saints in abundance, and our Church calendars will not be filled merely with White saints. If they will meet this challenge, the non-White world will be more appreciated throughout the world, for it is the *saint* who makes his people respected and revered.

*Adapted from an article of *The Torch*, published at 141 East 65th St., New York 21, N.Y. \$2.00 a year. Reprinted from "St. Benedict, the Moor News-letter," Holy Name College, Washington, D.C.

FIGURING IT OUT

In the ordinary span of a man's life his heart performs about 2,600 million beats, pumping at least some 150,000 tons of blood from each ventricle. In all this performance scarcely a beat is misplaced, and there is no rest longer than about three-quarters of a second throughout. It must be admitted this is a remarkable performance for an organ weighing only one and one-quarter pound—even when the performance is spread over seventy years.

—Dr. Starling,
Principles of Human Physiology.

HELP COMPLETE A BURSE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

INCOMPLETED BURSES

at St. Augustine's Seminary
Bay St. Louis, Miss.

Our Lady of Sorrows	\$3,330.60
St. Joseph	2,568.50
Blessed Martin de Porres No. 6	1,335.74
Little Flower	1,288.25
St. Jude	1,648.50
Holy Ghost	1,076.70
St. Matthias	861.50
St. Elizabeth	583.00
Our Lady of Fatima	567.00
St. Madeline Sophie Barat	346.50
St. Martha	355.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Rector:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of \$..... towards the completion of a burse in honor of

NAME

ADDRESS

CITY

ZONE STATE

Send your offering to:

FATHER RECTOR, S.V.D.
St. Augustine's Seminary
Bay St. Louis, Mississippi



VISITORS

The now-famous Bishop William Van Bakkum, S.V.D., Vicar Apostolic of Ruteng in Indonesia, was guest at the seminary for a few days in December. His Excellency was en route back to his mission diocese on Flores Island after attending the International Conference on Pastoral Liturgy at Assisi, Italy. Accompanying the bishop was Father Bell, S.V.D., the official photographer of the Society of

the Divine Word, who will remain for some time in the Southern Province taking pictures of our mission work.

MIDNIGHT MASS: At 11:45 on Christmas Eve the seminary bells pealed out, announcing that the midnight services were about to begin. First, an image of the Christ Child was solemnly carried in procession from an outside crib to the chapel crib

l. to r. Father William Jans, S.V.D., pastor at Pointe-a-la-Hache, La., Bishop Van Bakkum, S.V.D., D.D., and Father Peter Bell, S.V.D.



that an effort be made to bring out of obscurity all signs of sanctity in the non-White world. *The Catholic Press, churches and schools, should give more attention to non-White saints. It isn't a question of a ghetto-like complex, but of emphasizing the Catholicity of the Church in a very concrete way.*

CHALLENGE OFFERED

One additional point I would like to make. As far as I can gather, the non-White world is gradually closing to the white Catholic missionary. This hurls a challenge at our Catholic Negroes to fill missionary posts with their own members. It is a challenge to heroism and complete self-dedication to the Church and to souls. If they will meet this challenge, there will be no need to search dusty tomes for data on non-White saints of long ago: the non-White world will produce new saints in abundance, and our Church calendars will not be filled merely with White saints. If they will meet this challenge, the non-White world will be more appreciated throughout the world, for it is the *saint* who makes his people respected and revered.

*Adapted from an article of *The Torch*, published at 141 East 65th St., New York 21, N.Y. \$2.00 a year. Reprinted from "St. Benedict, the Moor News-letter," Holy Name College, Washington, D.C.

FIGURING IT OUT

In the ordinary span of a man's life his heart performs about 2,600 million beats, pumping at least some 150,000 tons of blood from each ventricle. In all this performance scarcely a beat is misplaced, and there is no rest longer than about three-quarters of a second throughout. It must be admitted this is a remarkable performance for an organ weighing only one and one-quarter pound—even when the performance is spread over seventy years.

—Dr. Starling,
Principles of Human Physiology.

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

INCOMPLETED BURSES

at St. Augustine's Seminary
Bay St. Louis, Miss.

Our Lady of Sorrows	\$3,330.60
St. Joseph	2,568.50
Blessed Martin de Porres No. 6	1,335.74
Little Flower	1,288.25
St. Jude	1,648.50
Holy Ghost	1,076.70
St. Matthias	861.50
St. Elizabeth	583.00
Our Lady of Fatima	567.00
St. Madeline Sophie Barat	346.50
St. Martha	355.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Rector:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of \$ _____ towards the completion of a burse in honor of _____

NAME _____

ADDRESS _____

CITY _____

ZONE _____ STATE _____

Send your offering to:

FATHER RECTOR, S.V.D.
St. Augustine's Seminary
Bay St. Louis, Mississippi

Seminary News....

VISITORS

The now-famous Bishop William Van Bakkum, S.V.D., Vicar Apostolic of Ruteng in Indonesia, was guest at the seminary for a few days in December. His Excellency was en route back to his mission diocese on Flores Island after attending the International Conference on Pastoral Liturgy at Assisi, Italy. Accompanying the bishop was Father Bell, S.V.D., the official photographer of the Society of

the Divine Word, who will remain for some time in the Southern Province taking pictures of our mission work.

MIDNIGHT MASS: At 11:45 on Christmas Eve the seminary bells pealed out, announcing that the midnight services were about to begin. First, an image of the Christ Child was solemnly carried in procession from an outside crib to the chapel crib

l. to r. Father William Jans, S.V.D., pastor at Pointe-a-la-Hache, La., Bishop Van Bakkum, S.V.D., D.D., and Father Peter Bell, S.V.D.



amid incense and the popular melody of "Silent Night."

Solemn High Mass followed immediately with Father Rector as celebrant. The Rev. Fraters Jerome LeDoux and George Heffner were deacon and subdeacon, respectively, of the Mass. The Fraters' choir sang a two-voice Mass. Visitors, who, by the way, filled our chapel, attest that it was a beautiful rendition. Father Rector delivered an inspiring sermon for the occasion, stressing the primary lesson of Christmas—heartfelt love for God and our fellow men. Certainly all who attended the ceremony went away inspired and determined to love God a little more.

RECEPTION FOR LAITY: On the evening of December 26, local friends of the seminary were invited to a reception in their honor. Highlights of the program were the staging of two short plays of Henri Gheon by the major seminarians. The seminary orchestra and choir also contributed appropriate selections. The address was delivered by the Rev. Frater Raymond Guidry. During a twenty-minute intermission period refreshments were served. It was indeed a pleasure to have some of our friends with us on such an occasion.

HOSTS TO OBLATES: The Oblate Seminarians from across the Bay spent the afternoon of December 27 with us. They had quite a full schedule, which included a program. Exposition of the Blessed Sacrament, a banquet, and the movie, "Escape from Fort Bravo." A couple of days later the Fraters and Brothers returned the visit. Seminarians of different seminaries like to meet each other and discuss their mutual interests and pet topics. Naturally, then, we look forward to dropping in on the OMI's, and they enjoy visiting us. On the occasion of the Oblates' visit, Dr. Charles Wascom, the seminary physician, was also our guest. There's something

about Dr. Wascom that wins for him the unique admiration of our entire community and of everyone who meets him.

ALUMNI DAY: Sunday within the octave of Christmas was Alumni Day for the New Orleans Chapter of the Sigma Alpha Sigma Alumni Association and its Auxiliary. The day's program began with a Solemn High Mass at 9 A.M., followed by a light breakfast. Films were shown of Bishop Bowers' consecration and the Japanese missions. After the banquet at noon, the scholastics guided the families of the alumni and their friends through the seminary campus, and entertained them until 4 P.M. At that time the day was concluded with a Holy Hour for persecuted peoples the world over. Among the alumni present were Messrs. Armand Devezin, Peter Raphael, Edwin Fiffie, Raymond Honore and James Boucree. Their families accompanied the Alumni.

During the Christmas holidays it is rather convenient to accommodate visitors. Our only regret is the fact that it is impossible to have with us at some time all our friends and benefactors. However, we want you all to know that the seminary portals are always open to you. Without your support our work would be seriously hampered. In a way, this is your seminary. Therefore, always feel yourself welcome.

EXAMINATIONS: The holidays were hardly over when both the minor and major seminarians started preparing in earnest for the first semester examinations. The high school boys brushed up on their Latin, Greek and French, among others, while the Fraters busied themselves in reviewing philosophical and theological theses. Examinations are headaches for most students, but here at the seminary we take them in stride, realizing that each one brings us nearer to the Holy Priesthood. See you next month.

NEGRO BROTHER



BROTHER RALPH JOSEPH CARPENTER, M.S.C., Missionary of the Sacred Heart of Youngstown, Ohio. This Negro Brother is presently engaged in the laymen's retreat movement sponsored by his Order. He is a native of Brooklyn, N. Y. where he was born May 12, 1916. He was orphaned as an infant. In 1925 he came under the supervision of the Christian Brothers at the Catholic Protectorate of New York City and was baptized the same year.

In 1942 he entered the Brothers' Novitiate of the Sacred Heart Missionaries. On September 8, 1943 the Order's habit was given to him and on March 8, 1945 he was professed. In

1951 his perpetual vows were pronounced.

The Harvest Is Great

(Continued from Page 51)

Built in 1859, St. Malachy's was once a great parish. Large and beautiful homes formed the approach from all directions to the imposing church at Clark and Ewing avenues; and stores, industrial plants, and miserable tenements were far removed from its exclusive district. When in 1940 Cardinal Glennon placed the declining parish in care of the Society of Jesus, they were too late to halt the White exodus; the parish school had been closed for 20 years; and the incoming Negroes included only a handful of Catholics. St. Malachy's might have died then, had not the Jesuit Fathers broken ground in the barren human jungle with the propagation of the faith.

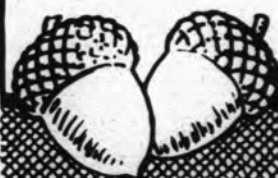
ACORNS by A. Corne

ANSWER TO ADVERTISERS

"The Big New Look" is necessary;
It rides so smooth and is so airy;
You got to get it; it's a honey!
Trouble is — I got no money!

VALUE

It is not just the make of the gun
And its merits in model and mount;
For if there's a war to be won,
It's the soldiers behind it that count.



amid incense and the popular melody of "Silent Night."

Solemn High Mass followed immediately with Father Rector as celebrant. The Rev. Fraters Jerome LeDoux and George Heffner were deacon and subdeacon, respectively, of the Mass. The Fraters' choir sang a two-voice Mass. Visitors, who, by the way, filled our chapel, attest that it was a beautiful rendition. Father Rector delivered an inspiring sermon for the occasion, stressing the primary lesson of Christmas—heartfelt love for God and our fellow men. Certainly all who attended the ceremony went away inspired and determined to love God a little more.

RECEPTION FOR LAITY: On the evening of December 26, local friends of the seminary were invited to a reception in their honor. Highlights of the program were the staging of two short plays of Henri Gheon by the major seminarians. The seminary orchestra and choir also contributed appropriate selections. The address was delivered by the Rev. Frater Raymond Guidry. During a twenty-minute intermission period refreshments were served. It was indeed a pleasure to have some of our friends with us on such an occasion.

HOSTS TO OBLATES: The Oblate Seminarians from across the Bay spent the afternoon of December 27 with us. They had quite a full schedule, which included a program. Exposition of the Blessed Sacrament, a banquet, and the movie, "Escape from Fort Bravo." A couple of days later the Fraters and Brothers returned the visit. Seminarians of different seminaries like to meet each other and discuss their mutual interests and pet topics. Naturally, then, we look forward to dropping in on the OMI's, and they enjoy visiting us. On the occasion of the Oblates' visit, Dr. Charles Wascom, the seminary physician, was also our guest. There's something

about Dr. Wascom that wins for him the unique admiration of our entire community and of everyone who meets him.

ALUMNI DAY: Sunday within the octave of Christmas was Alumni Day for the New Orleans Chapter of the Sigma Alpha Sigma Alumni Association and its Auxiliary. The day's program began with a Solemn High Mass at 9 A.M., followed by a light breakfast. Films were shown of Bishop Bowers' consecration and the Japanese missions. After the banquet at noon, the scholastics guided the families of the alumni and their friends through the seminary campus, and entertained them until 4 P.M. At that time the day was concluded with a Holy Hour for persecuted peoples the world over. Among the alumni present were Messrs. Armand Devezin, Peter Raphael, Edwin Fiffie, Raymond Honore and James Boucree. Their families accompanied the Alumni.

During the Christmas holidays it is rather convenient to accommodate visitors. Our only regret is the fact that it is impossible to have with us at some time all our friends and benefactors. However, we want you all to know that the seminary portals are always open to you. Without your support our work would be seriously hampered. In a way, this is your seminary. Therefore, always feel yourself welcome.

EXAMINATIONS: The holidays were hardly over when both the minor and major seminarians started preparing in earnest for the first semester examinations. The high school boys brushed up on their Latin, Greek and French, among others, while the Fraters busied themselves in reviewing philosophical and theological theses. Examinations are headaches for most students, but here at the seminary we take them in stride, realizing that each one brings us nearer to the Holy Priesthood. See you next month.

NEGRO BROTHER

1951 his perpetual vows were pronounced.

The Harvest Is Great

(Continued from Page 51)

Built in 1859, St. Malachy's was once a great parish. Large and beautiful homes formed the approach from all directions to the imposing church at Clark and Ewing avenues; and stores, industrial plants, and miserable tenements were far removed from its exclusive district. When in 1940 Cardinal Glennon placed the declining parish in care of the Society of Jesus, they were too late to halt the White exodus; the parish school had been closed for 20 years; and the incoming Negroes included only a handful of Catholics. St. Malachy's might have died then, had not the Jesuit Fathers broken ground in the barren human jungle with the propagation of the faith.



BROTHER RALPH JOSEPH CARPENTER, M.S.C., Missionary of the Sacred Heart of Youngstown, Ohio. This Negro Brother is presently engaged in the laymen's retreat movement sponsored by his Order. He is a native of Brooklyn, N. Y. where he was born May 12, 1916. He was orphaned as an infant. In 1925 he came under the supervision of the Christian Brothers at the Catholic Protectorate of New York City and was baptized the same year.

In 1942 he entered the Brothers' Novitiate of the Sacred Heart Missionaries. On September 8, 1943 the Order's habit was given to him and on March 8, 1945 he was professed. In

ACORNS by A. Corne

ANSWER TO ADVERTISERS

"The Big New Look" is necessary;
It rides so smooth and is so airy;
You got to get it; it's a honey!
Trouble is — I got no money!

VALUE

It is not just the make of the gun
And its merits in model and mount;
For if there's a war to be won,
It's the soldiers behind it that count.





Boys' & Girls' CORNER

Dear Boys and Girls:

Welcome to February! I hope all of you are getting along all right in school now and trying very hard to do your best. You know, when the mid-term examinations are near, you have to study very hard. But once they are behind you, you might feel sometimes like just sitting down and not trying to study your lessons until the next examinations come along. Well, if you feel that way, just get rid of that feeling, and get rid of it right now.

That feeling is laziness, and laziness is troublesome to your teacher, troublesome to your mama and papa, and troublesome to you. You can't be happy when you are lazy.

I once met a man who was going to night school in order to learn to read and write correctly. He told me that if he had used his school time when he was young to study as he should have, he would not have to go to school now. Here he was, a grown man, working hard over his reading and writing! Remember him when you are tempted to be lazy in studying

your lessons. Because you may have to make up what you miss today.

THE PEN-AND-INK CONTEST

The young artists who belong to the Boys' and Girls' Corner have gotten busy, and here are the drawings that won the Contest for this month of February. Jessica DeColator wins first prize, a beautiful copy of the Life of Christ, for her fine drawing, "My Little Boy", that follows:

MY LITTLE BOY



Drawn by Jessica DeColator, 15
Brooklyn, N. Y.

Second and third place in the Contest this month, were won by Edith Schneider of Beckemeyer, Ill., and Carmelita Bailey of Maywood, Ill.

CHRISTMAS HOUSE



Drawn by Edith Schneider, 13
Beckemeyer, Ill.



Drawn by Carmelita Bailey, grade 6
Maywood, Ill.

Edith and Carmelita will receive as their prize a Rosary blessed by Our Holy Father, the Pope.

Come on, boys and girls, get into the Pen-And-Ink-Contest. You can enter again and again. I'll try not to send you the same prize twice if you win more than once. But I want to see lots of drawings done by our big and little boys and girls. Just observe three little rules:

1. The picture must be drawn free-hand, and not traced from another picture.
2. The picture must be drawn with pen and ink (black or dark blue) on a piece of plain white paper or cardboard (no lines) with no writing on the back.
3. Your name and address, age and grade must be written on a separate piece of paper and mailed

in the same envelope with your drawing.

I'll be waiting for the best that you can send!

Honorable mention goes to Catherine Bailey of Deland, Fla., for her drawing "The A. Corne Family".

How are you? I am fine. I think I know the answer to the December Little Puzzle. I think the answer is ALPHABET.

Thank you for the Lady of Mt. Carmel Scapular. I liked it very much. I liked it especially because Our Lady of Mt. Carmel is my patron saint.

I hope you like my picture even if it doesn't win. I wish you and all the priests at the Seminary a very merry Christmas, and prosperous New Year.

May God bless all of you,
Carmelita Bailey
Maywood, Ill.

Thank you for the Christmas and New Year greetings, Carmelita. I'm glad that you like your Scapular, the prize you won for solving one of our puzzles. I have other fine prizes all ready for ambitious boys and girls. Your Little Puzzle answer is correct.

Dear A. Corne

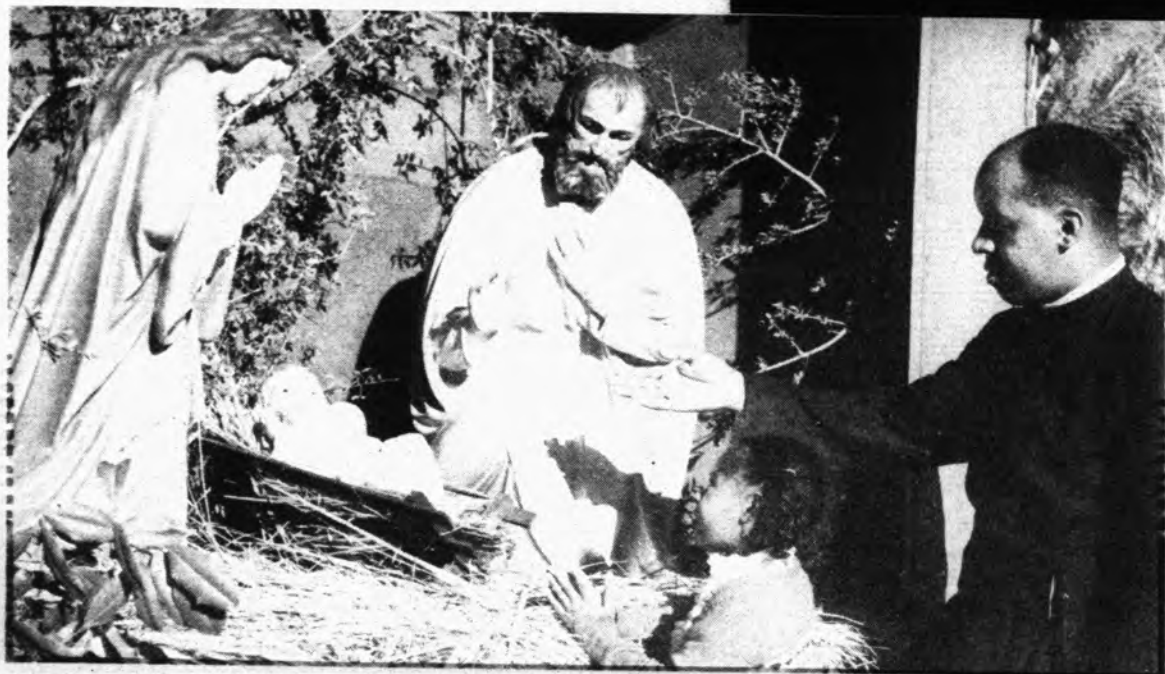
I hope you have a very glorious Christmas, and a radiant New Year. As for the Pen and Ink Contest, I plan to send you a piece of my art. Please, don't faint when you see it. One of the MESSENGERS had a picture of a member of the Klu Klux Klan. Well, on the radio they had a meeting. It was interesting. Your loving child,

Ildiko Olah
Chicago, Ill.

Ildiko, I had a fine quiet Christmas, and enjoyed it very much. Say a prayer now and then for the members of the Klu Klux Klan, that they may learn to treat all men as Sons of God. I will be waiting patiently for the specimen of your art.

Dear A. Corne:

I am in your group. I hope you will take me as a friend. I like your ST. AUGUSTINE MESSENGER very well. I first heard of your book when a boy 18 just out of "Boys Town" asked if we would take a subscription. My father took it for my sisters and me even though he is a non-Catholic. He thinks we should receive



Dear Boys and Girls:

Welcome to February! I hope all of you are getting along all right in school now and trying very hard to do your best. You know, when the mid-term examinations are near, you have to study very hard. But once they are behind you, you might feel sometimes like just sitting down and not trying to study your lessons until the next examinations come along. Well, if you feel that way, just get rid of that feeling, and get rid of it right now.

That feeling is laziness, and laziness is troublesome to your teacher, troublesome to your mama and papa, and troublesome to you. You can't be happy when you are lazy.

I once met a man who was going to night school in order to learn to read and write correctly. He told me that if he had used his school time when he was young to study as he should have, he would not have to go to school now. Here he was, a grown man, working hard over his reading and writing! Remember him when you are tempted to be lazy in studying

your lessons. Because you may have to make up what you miss today.

THE PEN-AND-INK CONTEST

The young artists who belong to the Boys' and Girls' Corner have gotten busy, and here are the drawings that won the Contest for this month of February. Jessica DeColator wins first prize, a beautiful copy of the Life of Christ, for her fine drawing, "My Little Boy", that follows:

MY LITTLE BOY



Drawn by Jessica DeColator, 15
Brooklyn, N. Y.

Second and third place in the Contest this month, were won by Edith Schneider of Beckemeyer, Ill., and Carmelita Bailey of Maywood, Ill.

CHRISTMAS HOUSE

Drawn by Edith Schneider, 13
Beckemeyer, Ill.

Drawn by Carmelita Bailey, grade 6
Maywood, Ill.

Edith and Carmelita will receive as their prize a Rosary blessed by Our Holy Father, the Pope.

Come on, boys and girls, get into the Pen-And-Ink-Contest. You can enter again and again. I'll try not to send you the same prize twice if you win more than once. But I want to see lots of drawings done by our big and little boys and girls. Just observe three little rules:

1. The picture must be drawn free-hand, and not traced from another picture.
2. The picture must be drawn with pen and ink (black or dark blue) on a piece of plain white paper or cardboard (no lines) with no writing on the back.
3. Your name and address, age and grade must be written on a separate piece of paper and mailed

in the same envelope with your drawing.

I'll be waiting for the best that you can send!

Honorable mention goes to Catherine Bailey of Deland, Fla., for her drawing "The A. Corne Family".

How are you? I am fine. I think I know the answer to the December Little Puzzle. I think the answer is ALPHABET.

Thank you for the Lady of Mt. Carmel Scapular. I liked it very much. I liked it especially because Our Lady of Mt. Carmel is my patron saint.

I hope you like my picture even if it doesn't win. I wish you and all the priests at the Seminary a very merry Christmas, and prosperous New Year.

May God bless all of you,
Carmelita Bailey
Maywood, Ill.

Thank you for the Christmas and New Year greetings, Carmelita. I'm glad that you like your Scapular, the prize you won for solving one of our puzzles. I have other fine prizes all ready for ambitious boys and girls. Your Little Puzzle answer is correct.

Dear A. Corne

I hope you have a very glorious Christmas, and a radiant New Year. As for the Pen and Ink Contest, I plan to send you a piece of my art. Please, don't faint when you see it. One of the MESSENGERS had a picture of a member of the Klu Kluk Klan. Well, on the radio they had a meeting. It was interesting. Your loving child,

Ildiko Olah
Chicago, Ill.

Ildiko, I had a fine quiet Christmas, and enjoyed it very much. Say a prayer now and then for the members of the Klu Klux Klan, that they may learn to treat all men as Sons of God. I will be waiting patiently for the specimen of your art.

Dear A. Corne:

I am in your group. I hope you will take me as a friend. I like your ST. AUGUSTINE MESSENGER very well. I first heard of your book when a boy 18 just out of "Boys Town" asked if we would take a subscription. My father took it for my sisters and me even though he is a non-Catholic. He thinks we should receive

a Catholic education. My mother is a Catholic. Please, say some prayers for my father. May the Blessed Mother Mary bless you. Your friend,
George Lindsey, grade 6
Parkersburg, W. Va.

I am delighted to welcome you to the Boys' and Girls' Corner, George. I hope you will enjoy reading what we say here, and try out for one or the other of our contests. I hope that you can receive the Catholic education your good father thinks you should have. I will pray that you do, and I will pray, too, that God may bless your father all the days of his life.

Dear A. Corne,

I received your very nice Christmas card. I will keep it and use it for a "book mark." Here's wishing you and the "Boys and Girls Corner" a very Merry Christmas and a Happy New Year.

I read the "ST. AUGUSTINE'S MESSENGER" every time we get it. I'm always the first one to read it. Well, sometimes my mother or father reads it before I do. Parents are always first. I am 11½ years old. I will be 12 in Feb. I am in the 6th grade. I go to Sacred Heart. It is a Catholic school, here in Baton Rouge. I'll close for now and leave you now. God bless you!

Linda Landry
Baton Rouge, La.

Thank you, Linda, for the fine letter. I could only use part of it this time. Since, this is February's MESSENGER, I wish you a happy birthday! May your next twelve years be more blessed by God.

Dear A. Corne,

Thank you for the postcard you sent me around the end of November and again for the beautiful one you sent me for Christmas. My birthday is on Christmas and I will be thirteen years old this year. I hope it will be okay if I put 13 years for my age for the drawing. The answer to "A Little Riddle" is "Alphabet". I hope you will have a holy and happy Christmas. God bless you and all at the seminary. Yours truly,

Edith Schneider, 13
Beckemeyer, Ill.

P.S.: I would like to know if I can enter the PEN-AND-INK-CONTEST again next month if it is continued.

Dear Edith, Christmas is long gone, but many happy returns of the

day. You are fortunate being born on the birthday of Our Lord, Jesus Christ. I hope you always remain pleasing to Him. You can enter the drawing contest month after month, the oftener the better. You have found the correct answer for the Little Riddle. ALSO HEARD FROM: Joseph Murphy of Brooklyn, N.Y.; Pat McGarry of Union City, New Jersey; Judith Ann Dombek of Sloan, N.Y.; Carol Perleberg of Shawano, Wisc.; Carol Ann Boyd of New Orleans, La.; Betty Bailey of Deland, Fla.; Joanne Ozaniec of Glenview, Ill.; and June Boutte of New Orleans, La.

PUZZLES FOR CLEVER PEOPLE

Last month I asked you: How much does the cork cost, if a cork and a bottle cost five cents together, but the bottle costs four cents more than the cork?

Answer: If you figured out that the cork costs one cent, then you are wrong. Since the bottle costs four cents more than the cork, first take away this four cents extra that goes for the bottle alone. Then you have one cent left to divide between both bottle and cork. And that makes the cork cost just ½ cent.

TRY ANOTHER: Looking at a man's picture, Mr. Jones says: "Brothers and sisters, I have none; but this man's father is my father's son!" Whose picture is he looking at?

Answer: in the April MESSENGER.

Boys and Girls, for February, that is Catholic Press month, here is a little thought:

When I was young and couldn't read,
I loved good stories, much indeed;
Now that I'm older, I shall choose
Only those books wise folks would use.

Goodbye until next month. Don't forget to pray for the missions that need God's help very much. And say a prayer, too, for me. May God bless and keep all of you.

A. CORNE
Divine Word Seminary
of St. Augustine
Bay Saint Louis, Miss.

born on
Christ.
sing to
ng con-
oftener
correct
ALSO
phy of
erry of
h Ann
Perle-
ol Ann
Betty
Ozan-
Boutte

OPLE
much
and a
out the
an the

at the
ou are
r cents
away
For the
e cent
le and
k cost

at a
says:
none;
ather's
ng at?
GER.
y, that
a little

read,
eed;
oose
ould

Don't
s that
d say
bless

inary
e
Miss.



DO YOU
Refuse
TO TAKE AN
INTEREST IN
THE NEGRO
APOSTOLATE?

"CATHOLIC AMERICA'S
NUMBER ONE MISSION
RESPONSIBILITY!"

Mail
THIS
COUPON
Today

St. Augustine's Messenger

WILL KEEP YOU INTERESTED . . .

In the conversion of the 15,000,000 Negroes in the United States.

In the 400,000 Catholic Negroes already in the fold.

In St. Augustine's Seminary, founded for the express purpose of training a native Negro Clergy.

In the many Priests, Brothers and Sisters, both white and colored, engaged in the Negro Apostolate.



St. Augustine's Messenger
Bay St. Louis, Mississippi

Dear Fathers:

I enclose () Please send St. Augustine's
Messenger as a gift for () to

Name:

Address:

City: Zone: State:

*Why not send the
messenger as a Gift
to...*

A SHUT-IN? - A PATIENT?
A NEW ACQUAINTANCE?
or for...

AN ANNIVERSARY? - A BIRTHDAY? *Etc.*

.....RENEW YOUR
SUBSCRIPTION AT \$ **1.00**
A YEAR

a Catholic education. My mother is a Catholic. Please, say some prayers for my father. May the Blessed Mother Mary bless you. Your friend,
George Lindsey, grade 6
Parkersburg, W. Va.

I am delighted to welcome you to the Boys' and Girls' Corner, George. I hope you will enjoy reading what we say here, and try out for one or the other of our contests. I hope that you can receive the Catholic education your good father thinks you should have. I will pray that you do, and I will pray, too, that God may bless your father all the days of his life.

Dear A. Corne,

I received your very nice Christmas card. I will keep it and use it for a "book mark." Here's wishing you and the "Boys and Girls Corner" a very Merry Christmas and a Happy New Year.

I read the "ST. AUGUSTINE'S MESSENGER" every time we get it. I'm always the first one to read it. Well, sometimes my mother or father reads it before I do. Parents are always first. I am 11½ years old. I will be 12 in Feb. I am in the 6th grade. I go to Sacred Heart. It is a Catholic school, here in Baton Rouge. I'll close for now and leave you now. God bless you!

Linda Landry
Baton Rouge, La.

Thank you, Linda, for the fine letter. I could only use part of it this time. Since, this is February's MESSENGER, I wish you a happy birthday! May your next twelve years be more blessed by God.

Dear A. Corne,

Thank you for the postcard you sent me around the end of November and again for the beautiful one you sent me for Christmas. My birthday is on Christmas and I will be thirteen years old this year. I hope it will be okay if I put 13 years for my age for the drawing. The answer to "A Little Riddle" is "Alphabet". I hope you will have a holy and happy Christmas. God bless you and all at the seminary. Yours truly,

Edith Schneider, 13
Beckemeyer, Ill.

P.S.: I would like to know if I can enter the PEN-AND-INK-CONTEST again next month if it is continued.

Dear Edith, Christmas is long gone, but many happy returns of the

day. You are fortunate being born on the birthday of Our Lord, Jesus Christ. I hope you always remain pleasing to Him. You can enter the drawing contest month after month, the oftener the better. You have found the correct answer for the Little Riddle. ALSO HEARD FROM: Joseph Murphy of Brooklyn, N.Y.; Pat McGarry of Union City, New Jersey; Judith Ann Dombek of Sloan, N.Y.; Carol Perleberg of Shawano, Wisc.; Carol Ann Boyd of New Orleans, La.; Betty Bailey of Deland, Fla.; Joanne Ozaniec of Glenview, Ill.; and June Boutte of New Orleans, La.

PUZZLES FOR CLEVER PEOPLE

Last month I asked you: How much does the cork cost, if a cork and a bottle cost five cents together, but the bottle costs four cents more than the cork?

Answer: If you figured out that the cork costs one cent, then you are wrong. Since the bottle costs four cents more than the cork, first take away this four cents extra that goes for the bottle alone. Then you have one cent left to divide between both bottle and cork. And that makes the cork cost just ½ cent.

TRY ANOTHER: Looking at a man's picture, Mr. Jones says: "Brothers and sisters, I have none; but this man's father is my father's son!" Whose picture is he looking at?

Answer: in the April MESSENGER.

Boys and Girls, for February, that is Catholic Press month, here is a little thought:

When I was young and couldn't read,
I loved good stories, much indeed;
Now that I'm older, I shall choose
Only those books wise folks would use.

Goodbye until next month. Don't forget to pray for the missions that need God's help very much. And say a prayer, too, for me. May God bless and keep all of you.

A. CORNE
Divine Word Seminary
of St. Augustine
Bay Saint Louis, Miss.

orn on
Christ.
sing to
ing con-
oftener
correct
ALSO
phy of
ry of
h Ann
Perle-
l Ann
Betty
Ozan-
Boutte

OPLE
much
and a
out the
an the

at the
ou are
r cents
away
for the
e cent
le and
k cost

at a
says:
none;
ather's
ng at:
GER.
y, that
a little

read,
eed;
oose
ould

Don't
s that
d say
bless

inary
e
Miss.



DO YOU
Refuse
TO TAKE AN
INTEREST IN
THE NEGRO
APOSTOLATE?

"CATHOLIC AMERICA'S
NUMBER ONE MISSION
RESPONSIBILITY!"

Mail
THIS
COUPON
TODAY

St. Augustine's Messenger

WILL KEEP YOU INTERESTED . . .

In the conversion of the 15,000,000 Negroes in the United States.

In the 400,000 Catholic Negroes already in the fold.

In St. Augustine's Seminary, founded for the express purpose of training a native Negro Clergy.

In the many Priests, Brothers and Sisters, both white and colored, engaged in the Negro Apostolate.

St. Augustine's Messenger
Bay St. Louis, Mississippi

Dear Fathers:

I enclose () Please send St. Augustine's
Messenger as a gift for () to

Name:

Address:

City: Zone: State:

Why not send the
Messenger as a Gift
to...

A SHUT-IN? - A PATIENT?
A NEW ACQUAINTANCE?
or for...

AN ANNIVERSARY? - A BIRTHDAY? Etc.

...RENEW YOUR
SUBSCRIPTION AT

\$ 1.00
A YEAR

at Last!

AN ORGAN

for St. Augustine's Seminary Chapel



- To give proper solemnity to the highest form of Catholic worship, the HIGH MASS.
- To enhance and beautify CHAPEL DEVOTIONS for the Fathers, Brothers, Seminarians, Students and for our always welcome visitors.

Long postponed because of other pressing needs in the seminary and missions, we can delay no longer. The present almost ancient organ (originally from a Jewish synagogue) cannot be rebuilt or even repaired.

OUR HOPE

is to install this majestic Wicks two-manual and pedal pipe organ with 37 stops and couplers, 1,066 pipes and notes, \$13,400.

Our Modest SUGGESTION

Pipe Organ can be installed without delay. You will not miss the QUARTER. Combined with the many thousands we hope to receive, St. Augustine's will have the sorely-needed and longed for organ.

If EVERY One seeing this page would send us merely 25c, the beautiful Wicks



Merely attach 25c with a bit of scotch or adhesive tape, slip it into an envelope and mail it to:

Dear Father:

I am happy to add my quarter for the new organ and ask that you and the members of your community include me in your Masses and prayers.

Gratefully,

Name _____

Address _____

City _____

Zone _____

State _____

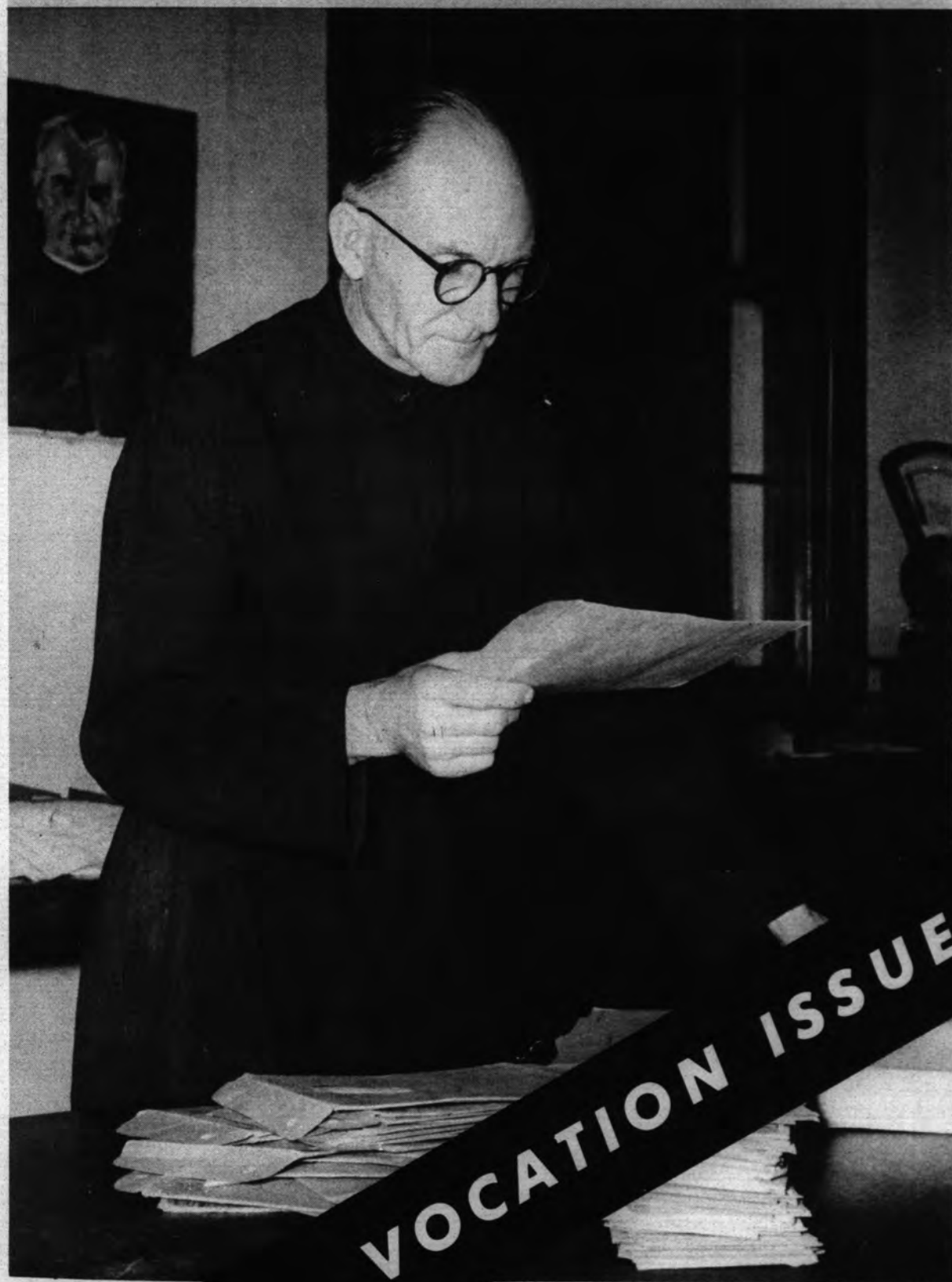
DIVINE WORD MISSIONARIES

Bay St. Louis, Mississippi

ST. AUGUSTINE'S

CATHOLIC

Messenger



VOCATION ISSUE

MARCH 1957

MONTHLY NOVENA TO THE SACRED HEART

NEXT NOVENA
March 28 to April 5

For the benefactors and
friends of the
DIVINE WORD MISSIONARIES
of the Southern Province

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said for your petitions.

- ★ Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Dear Father Pung:
Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrifices for your Missionaries.

Name

Address

City Zone

MY PETITION

.....

DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT SHARE IT

ENA

RT

il 5

d

RIES

ce

First

a a

your

d at

es in the
offer my

SSIONARIES
ON WORK

Lines
SHARE IT



Contents

March — Month of Vocations — Editorial	68
Reynold Schnyder, S.V.D.	
Current News	70
Photographically Told	
Tolerance In An Intolerant World	71
Richard M. McKeon, S.J.	
A Hollywood Shamrock	74
Eileen M. Egan	
Please Open Your Heart	76
Catholic Bishops' Relief Fund	
No Greater Zeal	77
Edward Wojniak, S.V.D.	
Our Missionary Brotherhood	80
A Messenger Photo Story	
Along the Divine Word Mission Trail	85
Special	
Seminary News — St. Augustine's	88
Reynold Schnyder, S.V.D.	
Seminary News — Marygrove	90
Francis Mihalic, S.V.D.	
Boys' and Girls' Corner	92

Our Cover



Brother Theophane, S.V.D., a Divine Word Missionary for more than twenty-five years, has spent practically all his Religious Life here at St. Augustine's Seminary as manager of the office. During this month of March — Vocation Month — may the Holy Spirit inspire many to follow in the footsteps of Brother Theophane as missionary Brothers who labor with Divine Word Missionary priests at home and in the Missions for God and for souls!

MEMBER OF THE CATHOLIC
PRESS ASSOCIATION

The
MAGAZINE
with a
MESSAGE

ST. AUGUSTINE'S CATHOLIC
Messenger

MARCH, 1957 — VOLUME XXXIV, NUMBER 3

Rev. Robert E. Pung, S.V.D.
Editor

Rev. Elmer S. Powell, S.V.D.
Associate Editor

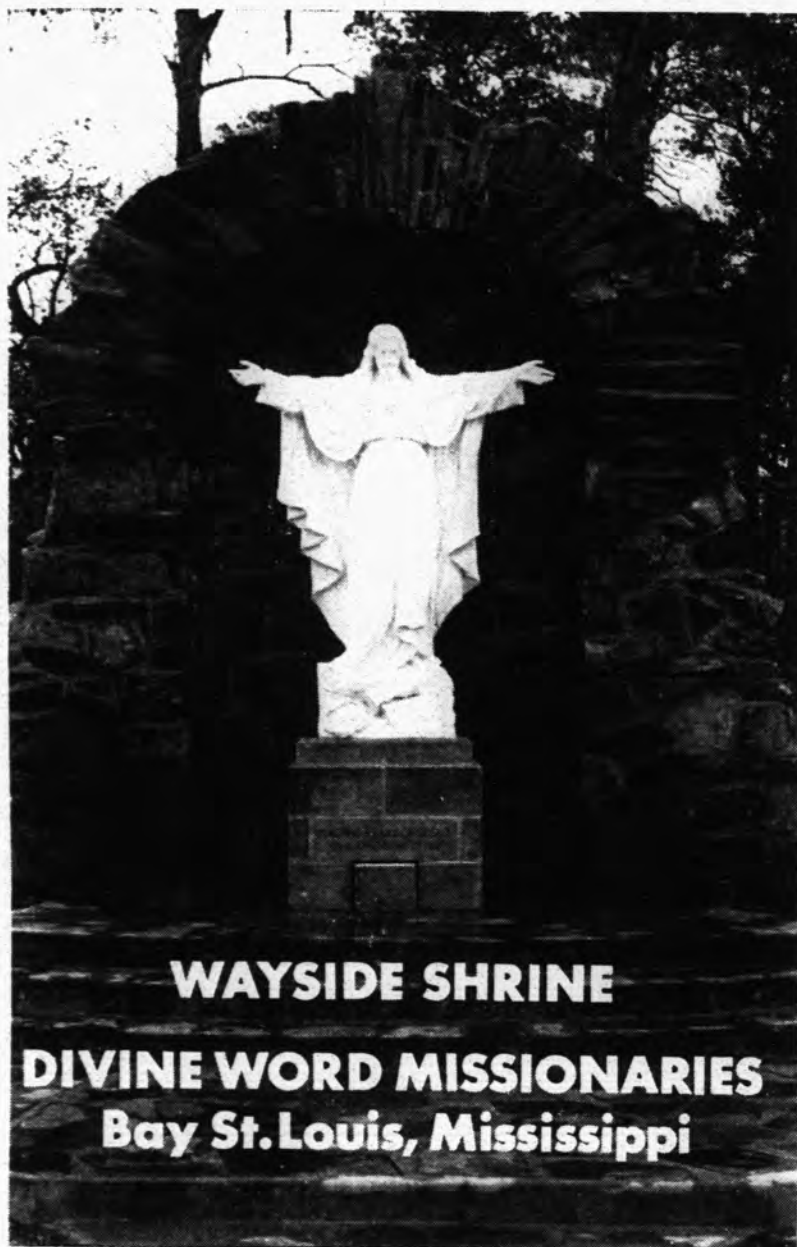
Mr. Harold F. Hall—Circulation Consultant

Rev. Arthur Winters, S.V.D.

Rev. Carlos Lewis, S.V.D.

Rev. Hubert Singleton, S.V.D.
Contributing Editors

ST. AUGUSTINE'S CATHOLIC MESSENGER. — Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal Title) Society of the Divine Word, Southern Province of St. Augustine, Bay St. Louis, Miss. Rates: 1 year, \$3; 2 years, \$5; 3 years, \$7; 5 years, \$10.



WAYSIDE SHRINE
DIVINE WORD MISSIONARIES
Bay St. Louis, Mississippi

MONTHLY NOVENA TO THE SACRED HEART

NEXT NOVENA
March 28 to April 5

For the benefactors and
friends of the
DIVINE WORD MISSIONARIES
of the Southern Province

- ★ Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date

Dear Father Pung:

Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrifices for your Missionaries.

Name

Address

City Zone

MY PETITION

DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT **SHARE IT**

ENA

ART

NA

ril 5

nd

RIES

ce

First

na a

your

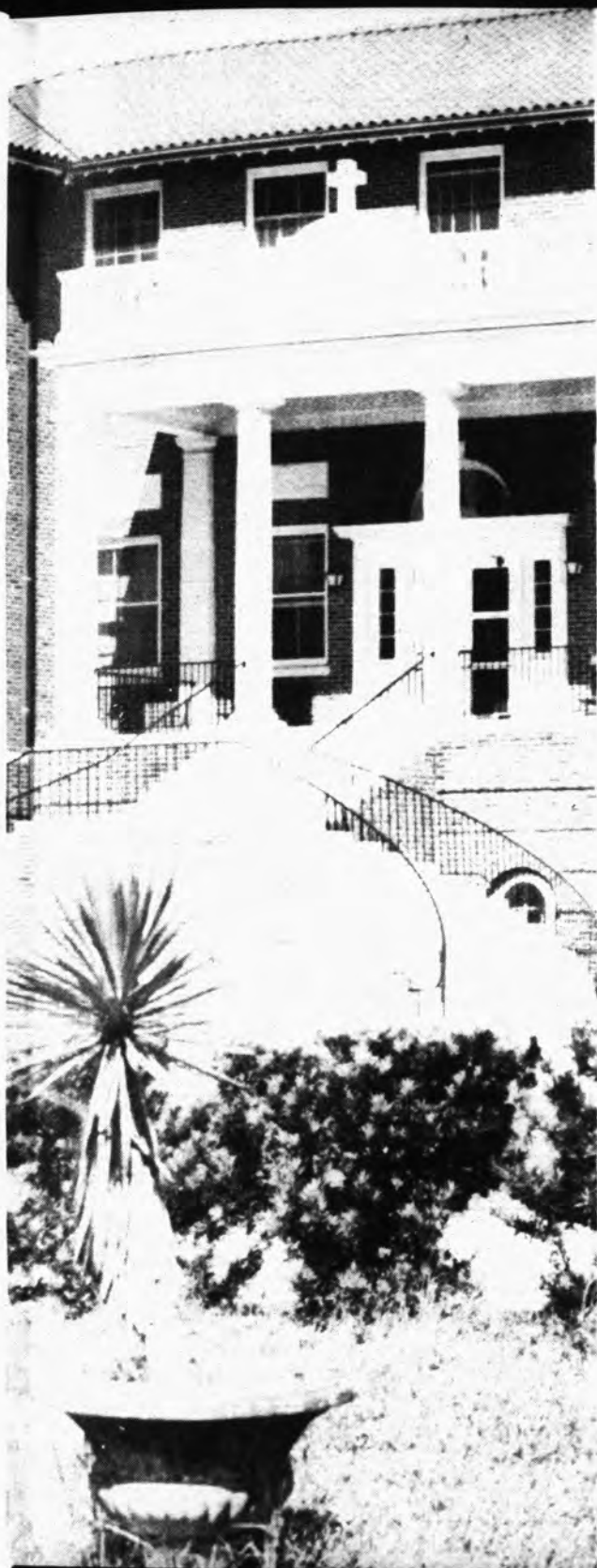
d at

es in the
offer my

SSIONARIE
ON WORK

Lines

SHARE I



Contents

March — Month of Vocations — Editorial	68
Reynold Schnyder, S.V.D.	
Current News	70
Photographically Told	
Tolerance In An Intolerant World	71
Richard M. McKeon, S.J.	
A Hollywood Shamrock	74
Eileen M. Egan	
Please Open Your Heart	76
Catholic Bishops' Relief Fund	
No Greater Zeal	77
Edward Wojniak, S.V.D.	
Our Missionary Brotherhood	80
A Messenger Photo Story	
Along the Divine Word Mission Trail	85
Special	
Seminary News — St. Augustine's	88
Reynold Schnyder, S.V.D.	
Seminary News — Marygrove	90
Francis Mihalic, S.V.D.	
Boys' and Girls' Corner	92

Our Cover



Brother Theophane, S.V.D., a Divine Word Missionary for more than twenty-five years, has spent practically all his Religious Life here at St. Augustine's Seminary as manager of the office. During this month of March — Vocation Month — may the Holy Spirit inspire many to follow in the footsteps of Brother Theophane as missionary Brothers who labor with Divine Word Missionary priests at home and in the Missions for God and for souls!

MEMBER OF THE CATHOLIC
PRESS ASSOCIATION

The
MAGAZINE
with a
MESSAGE

ST. AUGUSTINE'S CATHOLIC
Messenger

MARCH, 1957 — VOLUME XXXIV, NUMBER 3

Rev. Robert E. Pung, S.V.D.
Editor

Rev. Elmer S. Powell, S.V.D.
Associate Editor

Rev. Arthur Winters, S.V.D.

Rev. Carlos Lewis, S.V.D.

Rev. Hubert Singleton, S.V.D.
Contributing Editors

Mr. Harold F. Hall—Circulation Consultant

ST. AUGUSTINE'S CATHOLIC MESSENGER. — Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal Title) Society of the Divine Word, Southern Province of St. Augustine, Bay St. Louis, Miss. Rates: 1 year, \$3; 2 years, \$5; 3 years, \$7; 5 years, \$10.

MARCH
Month of
Vocations

..... Editorial

By Reynold Schnyder, S.V.D.

Appropriately enough, March, the host of spring, is dedicated to the fostering of vocations to the Holy Priesthood and the Religious Life. Most of us Americans take vocations for granted. That is why it is so necessary to remind ourselves, at least annually, of the all-importance of doing our share to encourage volunteers for the special service of Christ.

The number of young men and women entering seminaries and convents is on the decline in many sections of this country—in sections where the Faith and Catholic action is otherwise flourishing. Why such a notable decline? Maybe the urgent need of vocations is not sufficiently emphasized. Hence, we fail to realize our role in winning vocations. Vocations don't grow on trees, as the expression goes. They must be sought after, they must be encouraged, they must be developed, they must be supported by prayer.

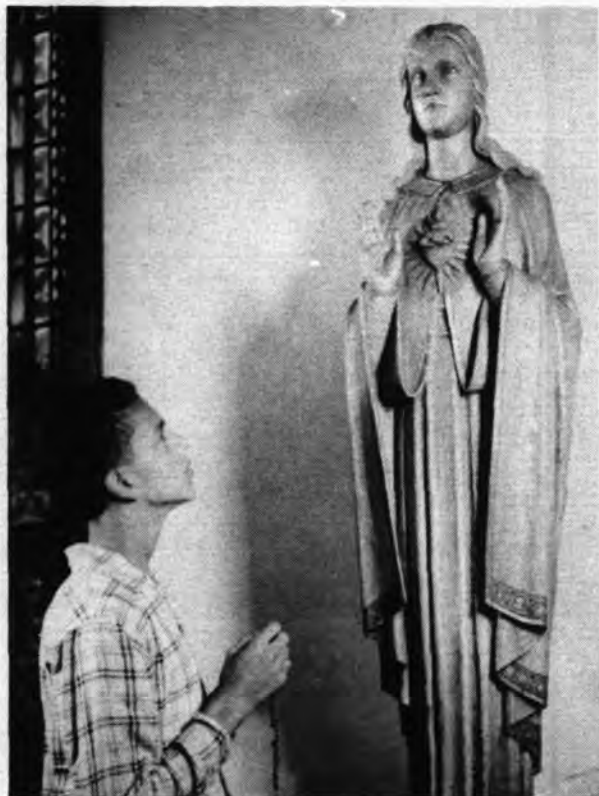
We shall exert ourselves for vocations only when we realize their need. Priests and Sisters are such common

sights in our big cities and many small towns that the need for more of them is not apparent. But elsewhere the situation is far different. Right here in our own so-called Bible Belt of the South priests are a rarity. County after county is populated with Christians who have warped ideas about the Catholic clergy, simply because they have never seen a priest.

The dearth of missionaries in the Catholic countries of South America is appalling. Unbelievable is the number of Catholics one priest must care for in these countries, e.g. Brazil alone needs 50,000 additional priests to adequately serve its Catholic population.

In other mission countries like Japan, Africa, New Guinea, and the Philippine Islands, the cry is the same: "Please send us more Priests, Brothers and Sisters." Missionaries all over the world are pleading for helpers to join their ranks. In quite a few localities, notably in Africa, the field is ripe for conversions, but the number of reapers are inadequate to bring in this rich harvest of souls.

We have to admit, then, that many



Trust in Mary, the Mother of future priests.

ny small
of them
ere the
t here in
t of the
County
h Chris-
bout the
se they

s in the
merica is
number
care for
il alone
to ade-
ulation.
e Japan,
Philip-
e same:
Brothers
over the
to join
ocalities,
ripe for
of reap-
in this
at many



priests.

vocations are needed to meet the present demand. And yet we are told that every year a thousand priests alone are lost to the Church in the States. Why? Because from 10,000 to 15,000 youths are persuaded annually to put off entering a seminary until they finish high school. Such dissuading of youths, the author of this opinion claims, is the greatest obstacle nowadays in the field of vocations. Vocational directors are told by parents that 14-year-olds "are too young," "don't know what they are doing," etc. And yet, how can one expect vocations to bud and grow in high school students who must attend mixed social parties and dances, and who have every worldly pleasure made possible for them by the use of the family car, TV, radio, and ample allowances?

Therefore, parents should not stand in the way of their sons and daughters who, upon graduating from grammar school, express the desire of entering a minor seminary or convent. Surely, no parent would attempt to stifle his child's vocation, if he realized what a privilege and blessing it is to have

some member of the family a priest or religious.

"Aux armes, citoyens! Formez vos bataillons!" With these words from the French national anthem we call to arms all of you, dear readers—to arms of prayer, sacrifice and interest in vocations. Form battalions of youths who will give themselves generously to the service of Christ—form these battalions by encouraging every prospective vocation, by showing some interest in young seminarians. Every single vocation that blossoms forth into fruition has an urgent role to play in God's designs for the salvation of the world. You, too, enter into God's designs. We can sympathize with parents who may be reluctant to part with a son or daughter—sure, it's a big sacrifice! But let's always bear in mind that God cannot and will not be outdone in generosity. "Everyone who has left home, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall possess life everlasting." (Matt. 19, 29).



**Renewal of Baptismal Vows at Students' Annual Retreat, Sept. 1956.
Father Wm. Hogan, S.S.J., retreat master.**

MARCH Month of Vocations

By Reynold Schnyder, S.V.D.

Appropriately enough, March, the host of spring, is dedicated to the fostering of vocations to the Holy Priesthood and the Religious Life. Most of us Americans take vocations for granted. That is why it is so necessary to remind ourselves, at least annually, of the all-importance of doing our share to encourage volunteers for the special service of Christ.

The number of young men and women entering seminaries and convents is on the decline in many sections of this country—in sections where the Faith and Catholic action is otherwise flourishing. Why such a notable decline? Maybe the urgent need of vocations is not sufficiently emphasized. Hence, we fail to realize our role in winning vocations. Vocations don't grow on trees, as the expression goes. They must be sought after, they must be encouraged, they must be developed, they must be supported by prayer.

We shall exert ourselves for vocations only when we realize their need. Priests and Sisters are such common

sights in our big cities and many small towns that the need for more of them is not apparent. But elsewhere the situation is far different. Right here in our own so-called Bible Belt of the South priests are a rarity. County after county is populated with Christians who have warped ideas about the Catholic clergy, simply because they have never seen a priest.

The dearth of missionaries in the Catholic countries of South America is appalling. Unbelievable is the number of Catholics one priest must care for in these countries, e. g. Brazil alone needs 50,000 additional priests to adequately serve its Catholic population.

In other mission countries like Japan, Africa, New Guinea, and the Philippine Islands, the cry is the same: "Please send us more Priests, Brothers and Sisters." Missionaries all over the world are pleading for helpers to join their ranks. In quite a few localities, notably in Africa, the field is ripe for conversions, but the number of reapers are inadequate to bring in this rich harvest of souls.

We have to admit, then, that many



Trust in Mary, the Mother of future priests.

ny small
of them
ere the
t here in
of the
County
h Chris-
bout the
se they

s in the
merica is
number
care for
il alone
to ade-
ulation.
e Japan.
Philip-
e same:
Brothers
over the
s to join
ocalities.
ripe for
of reap-
in this
at many

vocations are needed to meet the present demand. And yet we are told that every year a thousand priests alone are lost to the Church in the States. Why? Because from 10,000 to 15,000 youths are persuaded annually to put off entering a seminary until they finish high school. Such dissuading of youths, the author of this opinion claims, is the greatest obstacle nowadays in the field of vocations. Vocational directors are told by parents that 14-year-olds "are too young," "don't know what they are doing," etc. And yet, how can one expect vocations to bud and grow in high school students who must attend mixed social parties and dances, and who have every worldly pleasure made possible for them by the use of the family car, TV, radio, and ample allowances?

Therefore, parents should not stand in the way of their sons and daughters who, upon graduating from grammar school, express the desire of entering a minor seminary or convent. Surely, no parent would attempt to stifle his child's vocation, if he realized what a privilege and blessing it is to have

some member of the family a priest or religious.

"Aux armes, citoyens! Formez vos bataillons!" With these words from the French national anthem we call to arms all of you, dear readers—to arms of prayer, sacrifice and interest in vocations. Form battalions of youths who will give themselves generously to the service of Christ—form these battalions by encouraging every prospective vocation, by showing some interest in young seminarians. Every single vocation that blossoms forth into fruition has an urgent role to play in God's designs for the salvation of the world. You, too, enter into God's designs. We can sympathize with parents who may be reluctant to part with a son or daughter—sure, it's a big sacrifice! But let's always bear in mind that God cannot and will not be outdone in generosity. "Everyone who has left home, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall possess life everlasting." (Matt. 19, 29).



Renewal of Baptismal Vows at Students' Annual Retreat, Sept. 1956.
Father Wm. Hogan, S.S.J., retreat master.

priests.

Current News!



The Rev. Martin Luther King, Baptist minister in Montgomery, Alabama, who led the successful boycott of the buses of that city is shown (second row left) riding one of the buses of Montgomery. Sign magazine in its January (1957) issue said that Dr. King deserves 'high praise' for his plea to Negroes to 'go back with humility and meekness' after the Supreme Court invalidated Alabama's segregated public transportation.



Mrs. Rose Parks, whose arrest for sitting in a bus forward of white passengers in Montgomery touched off the boycott by Montgomery Negroes against the city's bus lines, is shown now riding in unsegregated bus.



Jackie Robinson, former Brooklyn Dodger hero, who recently retired from baseball is pictured as new vice president of the Chock-Full-O'-Nuts Restaurant Company, in New York.

Dr. Deborah Coggins, Madison, Florida — was fired by the Jefferson County Commission for lunching with a Negro Nurse in public (Monticello, Fla.)



In Summerville, Ga. recently, Junior Chamber of Commerce members protested the action of the Chatooga School Board which prevented a game being played between two colored football teams in the local stadium.

President Eisenhower is here being presented with the George Washington Carver Memorial Institute's Gold Medal for 'betterment of race relations and human welfare'. With the President are Dr. T. R. N. Howard and Dr. Wm. P. Tooley, Chancellor of Syracuse (N. Y.) University.
(All photos — United Press Photos)



Tolerance In An Intolerant World

RICHARD M. McKEON, S.J.

In the conflict of principles and opinions pertaining to social, racial, religious, and international affairs, the words "tolerance" and "intolerance" are always to be heard. For example, keen observers have been watching the seven years of Arab-Israeli tensions and wondering if here are the flames which will burst into a huge conflagration. In the United States there are strong points of disagreement between Protestants and Catholics, as Dr. John J. Kane clearly exposes in his excellent book *Catholic-Protestant Conflicts in America* (Chicago: Henry Regnery Company).

Accordingly, when high-pressure hysteria accompanies certain controversial events, it is well for true citizens to consider impartially both sides of the question before rendering a judgment. Otherwise the American tradition of fair play will receive a disastrous blow as it has repeatedly in the past. By presenting a short discussion of tolerance with application to a few important issues some confusion of ideas will be removed.

What, then, is tolerance? Tolerance, generally speaking, is the patient forbearance of an evil or of opinions contrary to our own which we consider evil. We do not tolerate what is good and what is truthful. Above all, tolerance does not mean that we have to bear every evil indefinitely. Certain evils are tolerated by society in order to prevent greater ones. This is nowise approval of evil, but expediency, or doing the best thing under the circumstances.

Now intolerance is a lack of this patient forbearance toward those who possess inviolable rights and to whom should be granted reasonable indulgence. Man, however, can forfeit his right to tolerance. Surely American common sense should destroy the

fallacy that tolerance is always a virtue and intolerance a vice. To be broadminded at the price of principle is not tolerance but sinful stupidity. Indeed, intolerance is not always a wrong. What true father allows disobedience in his children; what army suffers spies; what strong state tolerates treason? Can society be tolerant of the inmates of the insane asylums and prisons?

Of special importance to our citizens is an understanding of what practical tolerance is. Practical tolerance is expediency yielding to circumstances required by the common good. This is absolutely necessary in a nation composed of a mixture of racial, social, economic and religious elements. It is the means of preventing serious evils and advancing the peace of the commonwealth. The Catholic Church, knowing full well, as St. Augustine remarks, that "man cannot believe otherwise than of his own free will," recognizes this practical tolerance. The Catholic Church is the greatest respecter of the natural law whereby man is responsible to the dictates of his conscience.

Our faithful who desire to share our holy religion with others will be far better apostles if they possess some knowledge of the history of the Church in America. First of all, despite the fact that Catholics have suffered persecution frequently, their contribution to the safeguarding of tolerance and democratic principles has never been wanting. In 1649 the Catholic colony of Maryland gave the future nation a priceless heritage in its Act of Toleration, as a guarantee of the sacred rights of conscience. And our forefathers in the city of Philadelphia in 1789 wrote that principle into the Constitution of the United States which grants religious freedom to all. Here

Current News!



Mrs. Rose Parks, whose arrest for sitting in a bus forward of white passengers in Montgomery touched off the boycott by Montgomery Negroes against the city's bus lines, is shown now riding in unsegregated bus.

The Rev. Martin Luther King, Baptist minister in Montgomery, Alabama, who led the successful boycott of the buses of that city is shown (second row left) riding one of the buses of Montgomery. Sign magazine in its January (1957) issue said that Dr. King deserves 'high praise' for his plea to Negroes to 'go back with humility and meekness' after the Supreme Court invalidated Alabama's segregated public transportation.



Jackie Robinson, former Brooklyn Dodger hero, who recently retired from baseball is pictured as new vice president of the Chock-Full-O'-Nuts Restaurant Company, in New York.



Dr. Deborah Coggins, Madison, Florida — was fired by the Jefferson County Commission for lunching with a Negro Nurse in public (Monticello, Fla.)



In Summerville, Ga. recently, Junior Chamber of Commerce members protested the action of the Chatooga School Board which prevented a game being played between two colored football teams in the local stadium.



President Eisenhower is here being presented with the George Washington Carver Memorial Institute's Gold Medal for 'betterment of race relations and human welfare'. With the President are Dr. T. R. N. Howard and Dr. Wm. P. Tooley, Chancellor of Syracuse (N. Y.) University.
(All photos — United Press Photos)



Tolerance In An Intolerant World

RICHARD M. McKEON, S.J.

In the conflict of principles and opinions pertaining to social, racial, religious, and international affairs, the words "tolerance" and "intolerance" are always to be heard. For example, keen observers have been watching the seven years of Arab-Israeli tensions and wondering if here are the flames which will burst into a huge conflagration. In the United States there are strong points of disagreement between Protestants and Catholics, as Dr. John J. Kane clearly exposes in his excellent book *Catholic-Protestant Conflicts in America* (Chicago: Henry Regnery Company).

Accordingly, when high-pressure hysteria accompanies certain controversial events, it is well for true citizens to consider impartially both sides of the question before rendering a judgment. Otherwise the American tradition of fair play will receive a disastrous blow as it has repeatedly in the past. By presenting a short discussion of tolerance with application to a few important issues some confusion of ideas will be removed.

What, then, is tolerance? Tolerance, generally speaking, is the patient forbearance of an evil or of opinions contrary to our own which we consider evil. We do not tolerate what is good and what is truthful. Above all, tolerance does not mean that we have to bear every evil indefinitely. Certain evils are tolerated by society in order to prevent greater ones. This is nowise approval of evil, but expediency, or doing the best thing under the circumstances.

Now intolerance is a lack of this patient forbearance toward those who possess inviolable rights and to whom should be granted reasonable indulgence. Man, however, can forfeit his right to tolerance. Surely American common sense should destroy the

fallacy that tolerance is always a virtue and intolerance a vice. To be broadminded at the price of principle is not tolerance but sinful stupidity. Indeed, intolerance is not always a wrong. What true father allows disobedience in his children; what army suffers spies; what strong state tolerates treason? Can society be tolerant of the inmates of the insane asylums and prisons?

Of special importance to our citizens is an understanding of what practical tolerance is. Practical tolerance is expediency yielding to circumstances required by the common good. This is absolutely necessary in a nation composed of a mixture of racial, social, economic and religious elements. It is the means of preventing serious evils and advancing the peace of the commonwealth. The Catholic Church, knowing full well, as St. Augustine remarks, that "man cannot believe otherwise than of his own free will," recognizes this practical tolerance. The Catholic Church is the greatest respecter of the natural law whereby man is responsible to the dictates of his conscience.

Our faithful who desire to share our holy religion with others will be far better apostles if they possess some knowledge of the history of the Church in America. First of all, despite the fact that Catholics have suffered persecution frequently, their contribution to the safeguarding of tolerance and democratic principles has never been wanting. In 1649 the Catholic colony of Maryland gave the future nation a priceless heritage in its Act of Toleration, as a guarantee of the sacred rights of conscience. And our forefathers in the city of Philadelphia in 1789 wrote that principle into the Constitution of the United States which grants religious freedom to all. Here

there is no established church. Here there is no special privilege for any sect. "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." And again: "But no religious test shall ever be required as a qualification to any office or public trust under the authority of the United States."

Bancroft, the historian, paid tribute to Catholic Maryland where "Protestants were sheltered against Protestant intolerance." And how many Americans ever recall the Catholic contribution in men and money which gave George Washington cause to address the Catholics of his day in these words: "Your fellow-citizens will never forget the patriotic part which you took in the accomplishment of their revolution, and the establishment of their government—or the important assistance which they received from a nation in which the Roman Catholic Faith is professed." And again: "Instead of offering the most remote insult, it is the duty to address public thanks to our Catholic brethren, as to them we are indebted for every late success over the common enemy in Canada."

Yet the Protestant people of Philadelphia did forget and in 1844 there was rioting and the burning of Catholic churches. Before 1860 the Know-Nothing movement had compiled a sad record of bigotry in its opposition to Catholics and foreigners. It is to the credit of fairminded Protestants that the movement finally vanished from the public scene.

What a shock, therefore, to Catholics who, conscious of their great contribution to the building of the nation and especially their magnificent display of patriotism in World War One, had to face the despicable religious bigotry manifested in the presidential campaign of 1928. Dr. Kane in his book sets forth the ignominious guilt of certain Protestant clergy during this trying period for American Catholics. I recall my own feelings of deep resent-

ment as I witnessed the great parade of the Ku Klux Klan in Washington.

After reviewing the damning evidence of those unscrupulous bigots the editor of the *Atlantic Monthly* was fair enough to state: "As an editor who during the Smith-Marshall debate chanced to be where religious controversy was thickest, and who before and since that historic episode has had abundant opportunity to observe the relations in this country between Church and State, may I be allowed to bear public and admiring testimony to the dignity, forbearance and good citizenship of the Roman Catholic clergy in America? I doubt indeed whether our history affords an instance of a large and cohesive body of men, who, under the bitterest provocation, have kept their self-control and self-respect."

Again in 1938 we Catholics were anxious to know why our fellow-citizens, who rightly deplored the persecution of certain racial minorities in Europe, refused to lend a like sympathy and aid to persecuted Catholics. We believe that the American public would have been fair-minded if the truth of the situation were known. Looking back we ask the question: "Was there a conspiracy against the truth which our citizens were entitled to know?" Is the same true today? If so, then intolerance will grow in America and persecution will continue to strike down innocent victims.

Linked with practical tolerance is the question of freedom of speech. This freedom is another constitutional right. But it can be abused and has been abused repeatedly. As I write, I have before me the speech of Senator Sherman Minton given before the American Press Society in August, 1938. In it he exposes the fact that our press is not a free press, that it spreads special propaganda, that editors and feature writers cannot voice their honest convictions, that men of the newspaper profession openly acknowledge its venality and privileged in-

terests. And there is a growing opinion that freedom of radio and television is in the same sad state. We certainly do not advocate government censorship. At the same time, as true Americans, we must deny the claim that any private corporation may set itself up as the final authority in regard to freedom of the air.

Up to recently our nation seems to have tolerated the abuse of free speech by those who are its professed enemies. And it still continues, for the *Daily Worker* is ever ready to pour forth the Communist line. What an effrontery to ordinary justice occurred when it published the list of so-called "notables" who sought amnesty for the Communist conspirators while the national press was printing story after story of religious persecution in Red China. There was no thought on amnesty for those still confined and tortured in Communist jails.

No observer has pointed out better than Walter Lippman how the abuse of free speech can injure the nation. Writing in the *New York Herald Tribune*, February 5, 1935, he states: "The right of free speech belongs to those who are willing to preserve it . . . In many countries of the world there are armed bands of men, using the democratic liberties of free assemblage and of free speech for the overthrow of democratic liberties. Is there any doubt that democratic governments have the right to suppress them? If they become strong, that they have the duty to suppress them? That there is no democratic right to destroy democracy and that revolutionists against democracy may be tolerated only if they are so weak as to be negligible? A free nation can tolerate much and ordinarily toleration is its best defense. It can tolerate feeble Communist parties and feeble Facist parties as long as it is certain that they have no hope of success. But once they cease to be debating societies and become formidable organizations for action, they present a challenge that is suicidal to

ignore. They use liberty to assemble force to destroy liberty. When that challenge is actually offered, when it really exists in the judgment of the sober and well-informed, it is a betrayal of liberty not to defend it with all the power that free men possess."

Twenty years ago Worker's Schools were common in our larger cities. I recall the one in Philadelphia because I received many releases from its office. At that time I was guiding the St. Joseph's College School of Social Sciences, which offered an adult educational program to offset that of the Communists. And I recall what a strange paradox it was that Philadelphia, the cradle of liberty, should be marked out by a foreign despotism as District No. 3 of a nation wide conspiracy to destroy our constitution and to wipe out its sacred liberties. Moreover the program planned in Red Moscow received the benediction of many traitorous liberals whose only retort to the presentation of facts was the cry "Red-baiting" or "Fascist."

America must be on guard not only against professional bigots and inborn Communists but more so against the liberalism of the false prophets in chairs of higher learning who deride the existence of God and the claims of religion. These men, blinded in self-conceit, proclaim their personal intolerance and anathema of all things holy and divine. They directly nullify the constitution and, since their teachings results in atheism and lax morality, these corrupters of the minds and hearts of youth are more to be feared as public enemies than the outlawed criminals of gangland.

In his book *The Science of Revolution* a keen observer of international affairs, Arnold Lunn, sounds a warning when he portrays the pattern which runs through all revolutions. First, there is the preliminary destructive work of the intellectuals, then the advent of the revolution itself, next the liquidation of the plotting intel-

(Continued on Page 87)



A Hollywood Shamrock

EILEEN M. EGAN

It is well known that there are three leaves on a shamrock, and although you won't find them growing in California, there are three Hibernians out Hollywood way to whom St. Patrick's Day is as joyful an occasion as it is in New York and County Kerry. For 'twas some fifty odd years ago that that Katie Harrigan Crosby from Ireland gave birth to Harry Lillis Crosby, who later became known as Bing. And down in Mount Kisco, New York, some thirty years ago, Nan Blyth from Dublin brought little Ann into the world; while, over in County Roscommon, Maureen O'Sullivan first opened her eyes to the green rolling country that surrounded her birthplace. All the land that she could see as she grew to girlhood belonged to her father, a General in the Irish Army. But Maureen's wealth and background were secondary to her good breeding and modesty.

However, let's take these talented people one at a time. When Bing grew old enough to decide on a vocation in life, he picked singing. It was a comparatively easy task. There is no account of heart-breaking struggle in the legend of this man who obviously has the luck of the Irish. He joined a singing trio, and later joined Paul Whiteman's band. From there, Bing jumped to Hollywood where he became one of the most sensational singing idols in the history of motion pictures. The success of some of today's younger "song stylists" pales by comparison with Bing's popularity in the '30s.

After making a number of musicals, Bing craved a straight acting part. They gave him the role of Father "Chuck" O'Malley in "Going My Way". You know what happened, of

course. The Crosby touch again. He won the Academy Award for his performance. Since then he has been considered as fine an actor as any producer would want to have in a picture, and his emoting opposite Grace Kelly in "The Country Girl" was also of Academy Award calibre. Bing is making fewer pictures now. He devotes his time to his four stalwart sons, and is even closer to them since the death of their mother four years ago.

The boys grew up on a ranch, and worked like ranch hands when they were old enough. This was Bing's plan, and a very good one. He didn't want them spoilt or selfish, and today they are a credit to him.

Bing has made countless recordings in his lifetime. Ask him what his favorites are and he will promptly reply "Adeste Fidelis" and the old Irish lullaby "Toor-a-looral".

When Ann Blyth visited Ireland five or six years ago, before her marriage, she headed straight for Dublin, a place that had very tender memories for her. Since she had been a little girl, her mother had told her stories of her old home on the outskirts of this thriving Irish city. Little Ann Blyth grew up knowing a wealth of Irish folklore and feeling a very deep emotional attachment for the Emerald Isle. So it was not strange that she had looked forward so eagerly to this, her first visit to Ireland.

Accompanying Ann on her trip were her beloved Aunt Kate and Uncle Pat who had lived with her since her mother had died a few years before. Ann made the rounds of all the towns and villages where her delighted cousins gave her a real Irish welcome.

ock

in. He
is per-
s been
as any
e in a
pposite
r Girl"
calibre.
ow. He
stalwart
n since
r years

h, and
n they
Bing's
didn't
today

ordings
at his
omptly
he old

nd five
rriage,
a place
or her.
rl, her
her old
hriving
ew up
ore and
attach-
it was
ed for-
st visit

p were
le Pat
ce her
before.
towns
lighted
elcome.



Bing Crosby

After her return to Hollywood, she met a young Irish-American doctor named Jim McNulty, and promptly fell in love with him. Incidentally, he turned out to be the brother of that popular singer, Dennis Day. Until Ann married Dr. McNulty she had been a



Ann Blyth

Hollywood enigma. She never made the rounds of the night clubs, never went out with divorced actors, and was unflinching in her refusal to make any but the type of films which were suitable entertainment for the family. She even had a say in the advertising of her films, and balked at being used to promote anything "sensational".

Not very typical Hollywood behaviour, but today Ann Blyth is one of Hollywood's happiest wives and mothers. She has a shrine to the Blessed Virgin in the back garden of



Maureen O'Sullivan

her home, and her Catholicism is a shining example of her refusal to sacrifice, or even to compromise, her integrity.

Maureen O'Sullivan is another Irish Catholic of whom the movie colony is proud. The mother of seven children, and married to the convert author John Farrow ("Damien the Leper", "Pageant of the Popes"), Miss O'Sullivan is recognized as Hollywood's most charming hostess, and although she never refers to it, she numbers more of the nobility of Europe among her friends than anyone in the cinema



A Hollywood Shamrock

EILEEN M. EGAN

It is well known that there are three leaves on a shamrock, and although you won't find them growing in California, there are three Hibernians out Hollywood way to whom St. Patrick's Day is as joyful an occasion as it is in New York and County Kerry. For 'twas some fifty odd years ago that Katie Harrigan Crosby from Ireland gave birth to Harry Lillis Crosby, who later became known as Bing. And down in Mount Kisco, New York, some thirty years ago, Nan Blyth from Dublin brought little Ann into the world; while, over in County Roscommon, Maureen O'Sullivan first opened her eyes to the green rolling country that surrounded her birthplace. All the land that she could see as she grew to girlhood belonged to her father, a General in the Irish Army. But Maureen's wealth and background were secondary to her good breeding and modesty.

However, let's take these talented people one at a time. When Bing grew old enough to decide on a vocation in life, he picked singing. It was a comparatively easy task. There is no account of heart-breaking struggle in the legend of this man who obviously has the luck of the Irish. He joined a singing trio, and later joined Paul Whiteman's band. From there, Bing jumped to Hollywood where he became one of the most sensational singing idols in the history of motion pictures. The success of some of today's younger "song stylists" pales by comparison with Bing's popularity in the '30s.

After making a number of musicals, Bing craved a straight acting part. They gave him the role of Father "Chuck" O'Malley in "Going My Way". You know what happened, of

course. The Crosby touch again. He won the Academy Award for his performance. Since then he has been considered as fine an actor as any producer would want to have in a picture, and his emoting opposite Grace Kelly in "The Country Girl" was also of Academy Award calibre. Bing is making fewer pictures now. He devotes his time to his four stalwart sons, and is even closer to them since the death of their mother four years ago.

The boys grew up on a ranch, and worked like ranch hands when they were old enough. This was Bing's plan, and a very good one. He didn't want them spoilt or selfish, and today they are a credit to him.

Bing has made countless recordings in his lifetime. Ask him what his favorites are and he will promptly reply "Adeste Fidelis" and the old Irish lullaby "Toor-a-looral".

When Ann Blyth visited Ireland five or six years ago, before her marriage, she headed straight for Dublin, a place that had very tender memories for her. Since she had been a little girl, her mother had told her stories of her old home on the outskirts of this thriving Irish city. Little Ann Blyth grew up knowing a wealth of Irish folklore and feeling a very deep emotional attachment for the Emerald Isle. So it was not strange that she had looked forward so eagerly to this, her first visit to Ireland.

Accompanying Ann on her trip were her beloved Aunt Kate and Uncle Pat who had lived with her since her mother had died a few years before. Ann made the rounds of all the towns and villages where her delighted cousins gave her a real Irish welcome.

ock

in. He
is per-
been
s any
e in a
opposite
"Girl"
calibre.
ow. He
alwart
n since
years

h, and
n they
Bing's
didn't
today

rdings
at his
omptly
ne old

nd five
rriage,
a place
or her.
el, her
er old
riving
ew up
re and
attach-
it was
d for-
t visit

o were
le Pat
e her
efore.
towns
ighted
come.



Bing Crosby

After her return to Hollywood, she met a young Irish-American doctor named Jim McNulty, and promptly fell in love with him. Incidentally, he turned out to be the brother of that popular singer, Dennis Day. Until Ann married Dr. McNulty she had been a



Ann Blyth

Hollywood enigma. She never made the rounds of the night clubs, never went out with divorced actors, and was unflinching in her refusal to make any but the type of films which were suitable entertainment for the family. She even had a say in the advertising of her films, and balked at being used to promote anything "sensational".

Not very typical Hollywood behaviour, but today Ann Blyth is one of Hollywood's happiest wives and mothers. She has a shrine to the Blessed Virgin in the back garden of



Maureen O'Sullivan

her home, and her Catholicism is a shining example of her refusal to sacrifice, or even to compromise, her integrity.

Maureen O'Sullivan is another Irish Catholic of whom the movie colony is proud. The mother of seven children, and married to the convert author John Farrow ("Damien the Leper", "Pageant of the Popes"), Miss O'Sullivan is recognized as Hollywood's most charming hostess, and although she never refers to it, she numbers more of the nobility of Europe among her friends than anyone in the cinema

capital. The Von Hapsburgs of Austria are godparents to two of her children.

Maureen first became famous in films as Tarzan's mate. These pictures were enormously popular with the younger set, and Maureen became quite adept at swinging from the tree-tops with Johnnie Weissmuller. She had been discovered for pictures by the great Irish tenor, John MacCormack, who brought her to Hollywood to co-star in a movie with him.

At the time that she met John Farrow, he was already taking instructions in the Catholic religion, and after

he was received into the Church, they were married at a Nuptial Mass. It was a truly beautiful wedding, with Maureen looking lovely in a white satin gown and misty veil. Those who were present at the wedding knew that this was a marriage built on love and faith, and that it would endure—as it has.

So these are the three stars we would choose to represent Ireland on St. Patrick's Day—for we know beyond a doubt that they will always be a credit both to Ireland and to dear St. Patrick himself.

**HELP YOUR ANGUISHED AND
OUTCAST NEIGHBORS OVERSEAS!**



PLEASE OPEN YOUR HEART!

The lawyer of old, asking the famous question:

"WHO IS MY NEIGHBOUR?"

received as answer the story of the
GOOD SAMARITAN.

The supporters of the **CATHOLIC BISHOPS' RELIEF FUND**, ready to show mercy to anguished and outcast neighbors overseas, ask only:

"WHERE IS MY NEIGHBOUR IN NEED?"

MY NEIGHBOUR IS:

in a desolate barracks-camp in **AUSTRIA** — along with thousands of fellow-**HUNGARIANS** whose bravery aroused the conscience of the world.

MY NEIGHBOUR IS:

in **SOUTH VIETNAM** trying to wrest a living from cleared forest land and long unused rice paddies. Nearly a million fellow-exiles still struggle to meet basic needs.

MY NEIGHBOUR IS:

in one of the **"LIVING CEMETERIES"** of West Germany. 70,000 DP's from East-Europe, unacceptable for migration, need help and the consolation that we remember their plight in the 120 DP camps still filled with the most pitiful remnants of World War II.

MY NEIGHBOUR IS:

in a hut, **OUTSIDE PUSAN, KOREA**. He and his family have not enough protection against the rain and snow, and he needs medicine and food to combat the scourge of the homeless Koreans — TB.

MY NEIGHBOUR IS:

in jam-packed **HONG KONG**. Along with a quarter of a million of the most destitute exiles from the Communist mainland, he works from dawn to dark, and even then cannot fill the rice bowl for his family.

MY NEIGHBOUR IS:

in **SOUTH ITALY** where hunger is still a formidable foe even for the relatively few lucky families who have thus far received small plots of land in the land reform.

MY NEIGHBOUR IS:

in any anguished corner of the world where Catholic Relief Services — N.C.W.C., official agency of the American Catholic Bishops, can carry my gift to provide food and healing and shelter on the basis of need alone; to restore, to the most anguished and outcast of humanity, faith in God and man.

THE CATHOLIC BISHOPS' RELIEF FUND APPEAL

WILL BE MARCH 24-31

NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.



EDITOR'S NOTE: "No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.

SYNOPSIS: Father Tom Megan became a real Johnny-on-the-spot for all distressing situations involving alcoholics. In many cases, he was the only friend of these unfortunates. While his ever-active mind was making plans for a hospital, he never neglected to visit the sick in the local hospital. There, the patients were happy to discover that Father Tom had "medicine in his heart".

Over in the White ward of South Mississippi Infirmary lay 74-year old "Pop" Stokes, a lanky, emaciated, weather-beaten fixture of Forrest County. Unconscious for 20 days and on the critical list—but moneyless for the services of a private duty nurse—Pop was attended round-the-clock by his equally well known wife "Mom" and daughter "Sis".

Although Pop and Mom and Sis were non-Catholics, Father Tom dropped in on them at least once a day. To the consternation of Sis, he would engage in a one-way conversation with unconscious Pop, encouraging him to keep his chin up and his blood pressure down, and asking him to join in prayers. Sis always remonstrated, "Father, you know it's no use talking to Pop like that. He can't hear or understand a word you say."

"You're wrong, Sis," calmly replied Father Tom. "Pop knows what I'm saying."

At 8 A.M., on the 21st day of his coma, Pop suddenly "came to life"

and called for a nurse. Unfortunately, it was one of those moments when no one happened to be around. Never one to sit down and chew fingernails when impatient, Pop grabbed hold of the bed guard and raised himself in bed. For all the world like a two-year old climbing out of a crib, he hurdled the safety rail at a slow motion pace and let himself onto the floor. Barefoot, and fantastically draped in a tired looking nightgown, Pop stumbled to the door and began to weave shakily down the corridor, drainage tubes dangling shakily from his body. Looking every bit like a refugee from a slab in the morgue, Pop had the Nightingale girls gasping in horror and dismay. He was supposed to be in bed, unconscious, and dying peacefully. Shocked into action, the nurses whisked him away to the X-ray room, and then tucked him back into bed. Dr. Cook prognosticated death before noon. The patient had again lapsed into unconsciousness.

On learning the news of Pop's escapade, Father Tom rushed to the infirmary, elbowed his way through a cluster of doctor and nurses, then fixed a piercing gaze on Pop. As Mom and Sis wailed and moaned with unrestraint, he bent over the bed, placed his arm around Pop's shoulders, gently elevated him, pressed him to his

capital. The Von Hapsburgs of Austria are godparents to two of her children.

Maureen first became famous in films as Tarzan's mate. These pictures were enormously popular with the younger set, and Maureen became quite adept at swinging from the tree-tops with Johnnie Weissmuller. She had been discovered for pictures by the great Irish tenor, John MacCormack, who brought her to Hollywood to co-star in a movie with him.

At the time that she met John Farrow, he was already taking instructions in the Catholic religion, and after

he was received into the Church, they were married at a Nuptial Mass. It was a truly beautiful wedding, with Maureen looking lovely in a white satin gown and misty veil. Those who were present at the wedding knew that this was a marriage built on love and faith, and that it would endure—as it has.

So these are the three stars we would choose to represent Ireland on St. Patrick's Day—for we know beyond a doubt that they will always be a credit both to Ireland and to dear St. Patrick himself.

HELP YOUR ANGUISHED AND OUTCAST NEIGHBORS OVERSEAS!



PLEASE OPEN YOUR HEART!

The lawyer of old, asking the famous question:

"WHO IS MY NEIGHBOUR?"

received as answer the story of the
GOOD SAMARITAN.

The supporters of the CATHOLIC BISHOPS' RELIEF FUND, ready to show mercy to anguished and outcast neighbors overseas, ask only:

"WHERE IS MY NEIGHBOUR IN NEED?"

MY NEIGHBOUR IS:

in a desolate barracks-camp in **AUSTRIA** — along with thousands of fellow-HUNGARIANS whose bravery aroused the conscience of the world.

MY NEIGHBOUR IS:

in **SOUTH VIETNAM** trying to wrest a living from cleared forest land and long unused rice paddies. Nearly a million fellow-exiles still struggle to meet basic needs.

MY NEIGHBOUR IS:

in one of the "LIVING CEMETERIES" of West Germany. 70,000 DP's from East-Europe, unacceptable for migration, need help and the consolation that we remember their plight in the 120 DP camps still filled with the most pitiful remnants of World War II.

MY NEIGHBOUR IS:

in a hut, **OUTSIDE PUSAN, KOREA**. He and his family have not enough protection against the rain and snow, and he needs medicine and food to combat the scourge of the homeless Koreans — TB.

MY NEIGHBOUR IS:

in jam-packed **HONG KONG**. Along with a quarter of a million of the most destitute exiles from the Communist mainland, he works from dawn to dark, and even then cannot fill the rice bowl for his family.

MY NEIGHBOUR IS:

in **SOUTH ITALY** where hunger is still a formidable foe even for the relatively few lucky families who have thus far received small plots of land in the land reform.

MY NEIGHBOUR IS:

in any anguished corner of the world where Catholic Relief Services — N.C.W.C., official agency of the American Catholic Bishops, can carry my gift to provide food and healing and shelter on the basis of need alone; to restore, to the most anguished and outcast of humanity, faith in God and man.



Father Thomas Megan

EDITOR'S NOTE: "No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.

SYNOPSIS: Father Tom Megan became a real Johnny-on-the-spot for all distressing situations involving alcoholics. In many cases, he was the only friend of these unfortunates. While his ever-active mind was making plans for a hospital, he never neglected to visit the sick in the local hospital. There, the patients were happy to discover that Father Tom had "medicine in his heart".

Over in the White ward of South Mississippi Infirmary lay 74-year old "Pop" Stokes, a lanky, emaciated, weather-beaten fixture of Forrest County. Unconscious for 20 days and on the critical list—but moneyless for the services of a private duty nurse—Pop was attended round-the-clock by his equally well known wife "Mom" and daughter "Sis".

Although Pop and Mom and Sis were non-Catholics, Father Tom dropped in on them at least once a day. To the consternation of Sis, he would engage in a one-way conversation with unconscious Pop, encouraging him to keep his chin up and his blood pressure down, and asking him to join in prayers. Sis always remonstrated, "Father, you know it's no use talking to Pop like that. He can't hear or understand a word you say."

"You're wrong, Sis," calmly replied Father Tom. "Pop knows what I'm saying."

At 8 A.M., on the 21st day of his coma, Pop suddenly "came to life"

and called for a nurse. Unfortunately, it was one of those moments when no one happened to be around. Never one to sit down and chew fingernails when impatient, Pop grabbed hold of the bed guard and raised himself in bed. For all the world like a two-year old climbing out of a crib, he hurdled the safety rail at a slow motion pace and let himself onto the floor. Barefoot, and fantastically draped in a tired looking nightgown, Pop stumbled to the door and began to weave shakily down the corridor, drainage tubes dangling shakily from his body. Looking every bit like a refugee from a slab in the morgue, Pop had the Nightingale girls gasping in horror and dismay. He was supposed to be in bed, unconscious, and dying peacefully. Shocked into action, the nurses whisked him away to the X-ray room, and then tucked him back into bed. Dr. Cook prognosticated death before noon. The patient had again lapsed into unconsciousness.

On learning the news of Pop's escapade, Father Tom rushed to the infirmary, elbowed his way through a cluster of doctor and nurses, then fixed a piercing gaze on Pop. As Mom and Sis wailed and moaned with unrestraint, he bent over the bed, placed his arm around Pop's shoulders, gently elevated him, pressed him to his

heart, and prayed silently. After he had lowered Pop's head back onto the pillow, he boldly asked, "Pop, do you want to be baptized?"

Out of a deep coma, Pop's eyes snapped open and he firmly replied, "Yes!"

The doctors and nurses stood agog. "Pop's all right," Father Tom assured Mom and Sis. He made the sign of the cross over Pop Stokes and abruptly left the infirmary—not once suggesting an emergency baptism.

This dramatic episode occurred Saturday morning. On Wednesday, four days later, Pop was dismissed from the hospital for conduct unbecoming a dying patient—recovery. Within two weeks he was up and around. In no time at all, he became Father Megan's constant companion, assisting with the heavy work of hauling lumber from Camp Shelby, erecting the church, and painting the buildings.

In accordance with his deathbed request for baptism, Pop, together with Mom and Sis, graduated from Father Tom's catechetical course and entered the Catholic Church with all the rites and ceremonies of a solemn baptism.

Pop added a final postscript to his breathless experience in the hospital: "During those days of unconsciousness, I heard every word Father Megan said to me—only I was powerless to move or give any sign that I understood!"

Though often a sick and weary priest, Megan's long-sightedness was still as fresh as the morning dew. Unflinchingly adhering to a basic missionary policy of expansion, he established "The Blessed Martin de Porres Instruction Center" on the north side of Hattiesburg where there were 6,000 Negroes. From there he fanned out into the neighboring towns of Laurel, Richton, Prentiss, Seminary, and McClane.

Father Tom's activities in the various towns were often initiated without extensive planning. For example, Maggie McGlendon's teen-age daughter

Gwendolyn was a very sick girl. Repeatedly, Maggie had entreated the local minister of Richton to visit Gwendolyn in the hospital. For some reason or other, he never got around to it. In despair, Maggie put in a phone call to Hattiesburg. Father Tom slipped into his coat, clapped on his much worn hat, slid behind the wheel of his Chevvy, and drove the 25 miles to Richton.

This one little trip captured the friendship not only of the McGlendon family, but also of their neighbors. Thereafter, they received regular religious instructions and ministrations as Megan dutifully chevied those 25 miles to Richton twice a week.

There was another cherished theory which Father Tom vaporized with a scorching blast of activity. "Once individuals are baptized, they know right from wrong; consequently, they should be on their own." Megan acridly disagreed with this prevailing principle. He maintained: Neophytes are spiritually only children, and must be trained to walk in the ways of Catholicism and steeled against social ostracism by Protestant relatives and friends.

There was 85-year old Ellen Parrot. She describes her search for the true Faith in these words: "I had a hurt in my heart, and I went from church to church, but nothing satisfied me. Then I met Father Megan, and I knew I didn't have to jump from church to church any more. He was the plainest and REALEst man I ever saw. In fact, he was the first person I ever thought a heap of. To him, I was just as white as anybody because I had a soul. I took instructions right away and was baptized."

Ellen lost every one of her bosom friends by embracing Catholicism. On Christmas day, she sat alone in her house, mercilessly abandoned by her former Protestant intimates. There was none of the season's well-wishing and gaiety that had formerly harmonized with the bright mistletoe above

her door. Only once did the joyous sound of coming footsteps comfort her lonely day. A White family for whom she had worked practically all her life, drove up to her home on Christmas, chatted with her and brightened her day with many presents.

Megan proved himself a tough customer to those who tried to snatch his sheep from the fold. He made 85-year old Ellen the darling of Rosary Catho-

lic Mission by bringing her groceries twice a week and having her distribute them to needy and hungry families. Thus he gained for her loving and staunch friends to replace those who had forsaken her.

Tin Can Alley, under Megan's leadership, hummed with spiritual activity.

To Be Continued

CORRECTION—

In the February 1957 issue of the **MESSENGER**, an appeal for assistance in building the Sacred Heart School in Greenville, Miss. was included. Due to an error the cost was listed thus: \$XXX,XXX. It should have read: "... but it will cost \$81,000.00 — a staggering sum for Greenville's poor."

Join the . . .

DIVINE WORD MISSIONARIES



- The Divine Word Missionaries train priests and Brothers who will work for Christ in the foreign missions and in the home missions of the United States.
- Acceptable boys and young men who are of high school age or older may ask to enter a Divine Word Seminary.
- For more information, write to:

DIVINE WORD SEMINARY

at Bay Saint Louis, Mississippi

or Girard, Pennsylvania

or Techny, Illinois

or "Marygrove", Arlington, Calif.

heart, and prayed silently. After he had lowered Pop's head back onto the pillow, he boldly asked, "Pop, do you want to be baptized?"

Out of a deep coma, Pop's eyes snapped open and he firmly replied, "Yes!"

The doctors and nurses stood agog. "Pop's all right," Father Tom assured Mom and Sis. He made the sign of the cross over Pop Stokes and abruptly left the infirmary—not once suggesting an emergency baptism.

This dramatic episode occurred Saturday morning. On Wednesday, four days later, Pop was dismissed from the hospital for conduct unbecoming a dying patient—recovery. Within two weeks he was up and around. In no time at all, he became Father Megan's constant companion, assisting with the heavy work of hauling lumber from Camp Shelby, erecting the church, and painting the buildings.

In accordance with his deathbed request for baptism, Pop, together with Mom and Sis, graduated from Father Tom's catechetical course and entered the Catholic Church with all the rites and ceremonies of a solemn baptism.

Pop added a final postscript to his breathless experience in the hospital: "During those days of unconsciousness, I heard every word Father Megan said to me—only I was powerless to move or give any sign that I understood!"

Though often a sick and weary priest, Megan's long-sightedness was still as fresh as the morning dew. Unflinchingly adhering to a basic missionary policy of expansion, he established "The Blessed Martin de Porres Instruction Center" on the north side of Hattiesburg where there were 6,000 Negroes. From there he fanned out into the neighboring towns of Laurel, Richton, Prentiss, Seminary, and McClane.

Father Tom's activities in the various towns were often initiated without extensive planning. For example, Maggie McGlendon's teen-age daughter

Gwendolyn was a very sick girl. Repeatedly, Maggie had entreated the local minister of Richton to visit Gwendolyn in the hospital. For some reason or other, he never got around to it. In despair, Maggie put in a phone call to Hattiesburg. Father Tom slipped into his coat, clapped on his much worn hat, slid behind the wheel of his Chevvy, and drove the 25 miles to Richton.

This one little trip captured the friendship not only of the McGlendon family, but also of their neighbors. Thereafter, they received regular religious instructions and ministrations as Megan dutifully chevvied those 25 miles to Richton twice a week.

There was another cherished theory which Father Tom vaporized with a scorching blast of activity. "Once individuals are baptized, they know right from wrong; consequently, they should be on their own." Megan acridly disagreed with this prevailing principle. He maintained: Neophytes are spiritually only children, and must be trained to walk in the ways of Catholicism and steeled against social ostracism by Protestant relatives and friends.

There was 85-year old Ellen Parrot. She describes her search for the true Faith in these words: "I had a hurt in my heart, and I went from church to church, but nothing satisfied me. Then I met Father Megan, and I knew I didn't have to jump from church to church any more. He was the plainest and REALEst man I ever saw. In fact, he was the first person I ever thought a heap of. To him, I was just as white as anybody because I had a soul. I took instructions right away and was baptized."

Ellen lost every one of her bosom friends by embracing Catholicism. On Christmas day, she sat alone in her house, mercilessly abandoned by her former Protestant intimates. There was none of the season's well-wishing and gaiety that had formerly harmonized with the bright mistletoe above

her door. Only once did the joyous sound of coming footsteps comfort her lonely day. A White family for whom she had worked practically all her life, drove up to her home on Christmas, chatted with her and brightened her day with many presents.

Megan proved himself a tough customer to those who tried to snatch his sheep from the fold. He made 85-year old Ellen the darling of Rosary Catho-

lic Mission by bringing her groceries twice a week and having her distribute them to needy and hungry families. Thus he gained for her loving and staunch friends to replace those who had forsaken her.

Tin Can Alley, under Megan's leadership, hummed with spiritual activity.

To Be Continued

CORRECTION—

In the February 1957 issue of the **MESSENGER**, an appeal for assistance in building the Sacred Heart School in Greenville, Miss. was included. Due to an error the cost was listed thus: **\$XXX,XXX**. It should have read: "... but it will cost **\$81,000.00** — a staggering sum for Greenville's poor."

Join the . . .

DIVINE WORD MISSIONARIES



- The Divine Word Missionaries train priests and Brothers who will work for Christ in the foreign missions and in the home missions of the United States.
- Acceptable boys and young men who are of high school age or older may ask to enter a Divine Word Seminary.
- For more information, write to:

DIVINE WORD SEMINARY

at Bay Saint Louis, Mississippi

or Girard, Pennsylvania

or Techny, Illinois

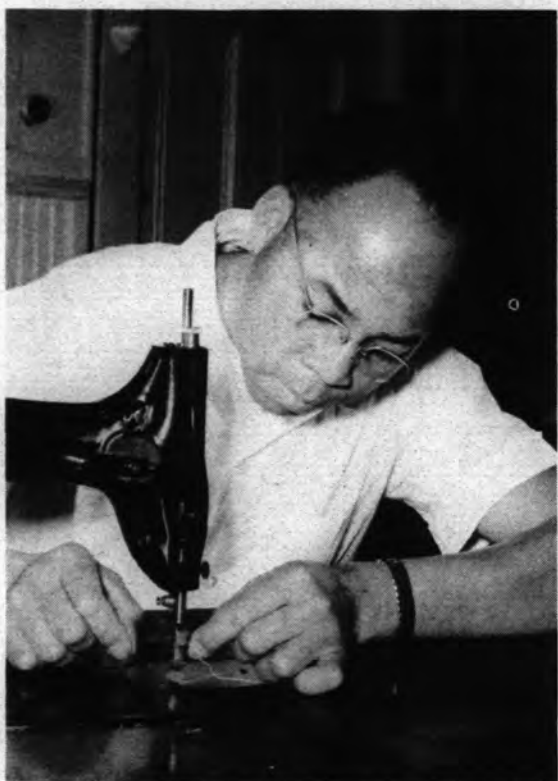
or "Marygrove", Arlington, Calif.

Come Follow Me ..."

March is vocational month!

Enormous efforts are made by diocesan vocational departments as well as those of the various Orders and Institutes of the Church to interest young folk in a vocation to the Priesthood or Religious Life. It seems the response from our youth should be very much stronger if it is to be at all commensurate with the great outlay of funds, effort and holy zeal on the part of those who are entrusted with the task of recruiting vocations.

The Divine Word Missionary Brothers pictured on this page at their various tasks at the Seminary responded to the call of Christ: 'Come, Follow Me'. Their lives and talents are devoted to God's greater honor and the salvation of souls. They would tell anyone that they would never care to change the lives they lead—hidden lives indeed but such lives that bring much credit to God's honor and which are instrumental in the saving of souls. That the year 1947 may see many American boys and girls answering the call of Christ is the fondest prayer of all members of St. Augustine's Province especially during the Month of Vocations—March!



Brother Bonaventure, S.V.D., head tailor and sacristan.



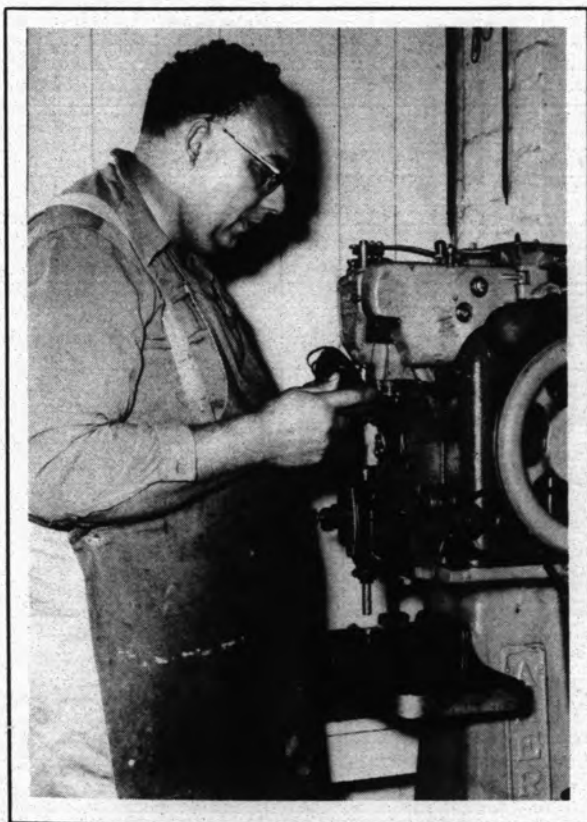
Brother Thomas, S.V.D., first assistant to Brother Bonaventure.

ll as those
folk in a
from our
e with the
entrusted

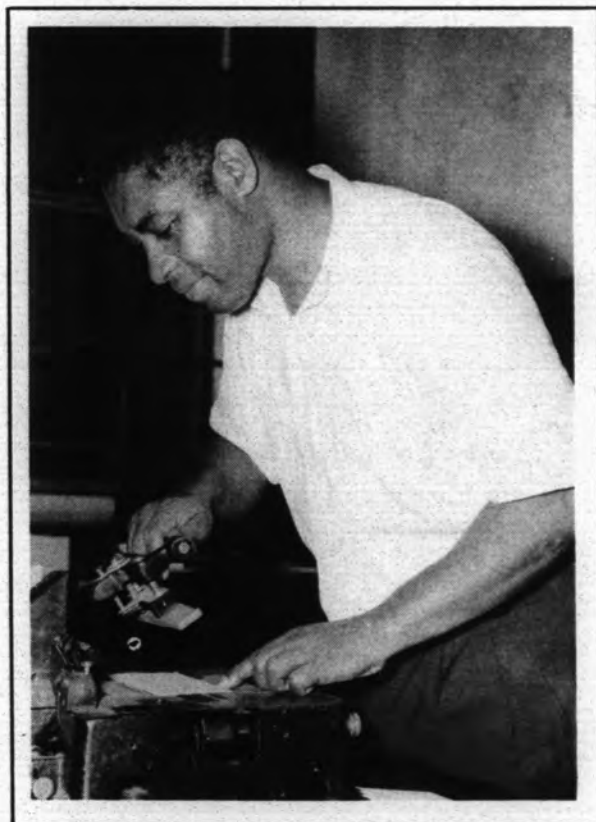
ir various
Me'. Their
n of souls
they lea
honor ar
see ma.
prayer o.
a of Voca-



Father Rector Adams with his private secretary, Brother Valentine, S.V.D.



Brother Joseph, S.V.D., cobbler par excellence!

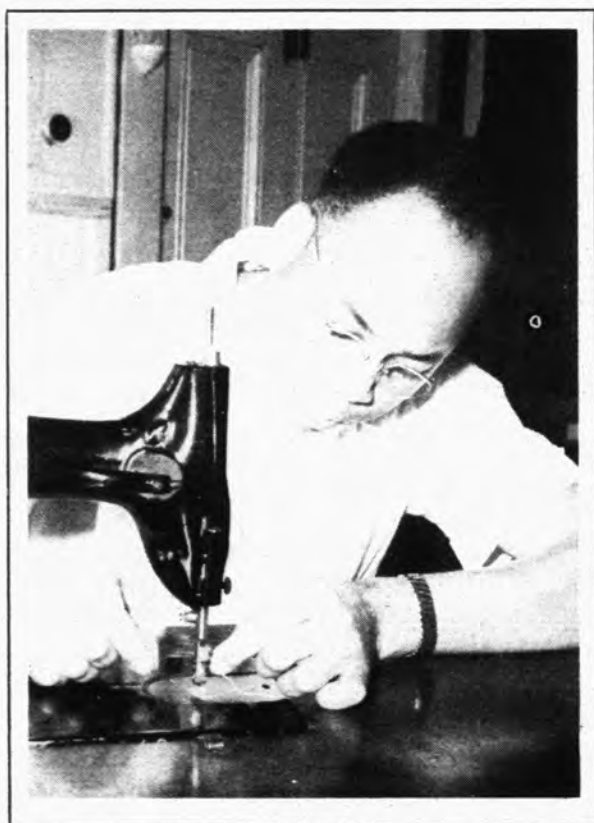


Brother Alphonse, S.V.D., assistant in office to Brother Theophane.

March is vocational month!

Enormous efforts are made by diocesan vocational departments as well as those of the various Orders and Institutes of the Church to interest young folk in a vocation to the Priesthood or Religious Life. It seems the response from our youth should be very much stronger if it is to be at all commensurate with the great outlay of funds, effort and holy zeal on the part of those who are entrusted with the task of recruiting vocations.

The Divine Word Missionary Brothers pictured on this page at their various tasks at the Seminary responded to the call of Christ: 'Come, Follow Me'. Their lives and talents are devoted to God's greater honor and the salvation of souls. They would tell anyone that they would never care to change the lives they lead—hidden lives indeed but such lives that bring much credit to God's honor and which are instrumental in the saving of souls. That the year 1947 may see many American boys and girls answering the call of Christ is the fondest prayer of all members of St. Augustine's Province especially during the Month of Vocations—March!



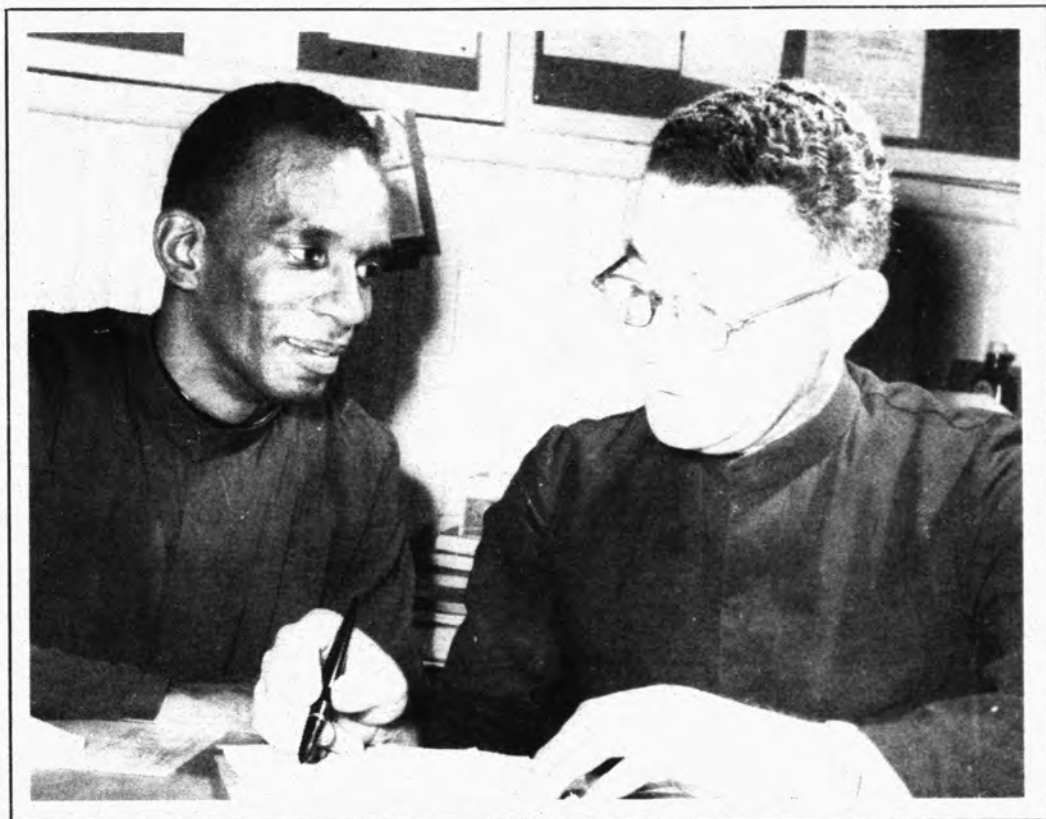
Brother Bonaventure, S.V.D., head tailor and sacristan.



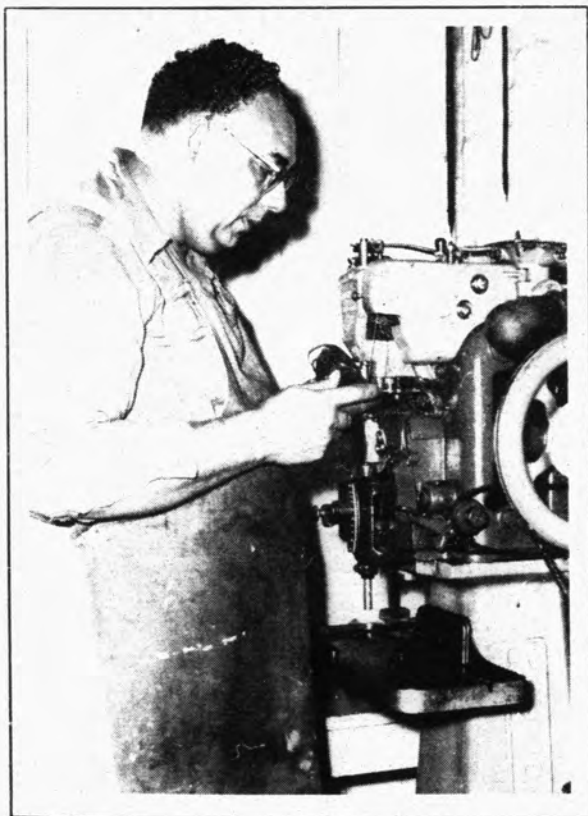
Brother Thomas, S.V.D., first assistant to Brother Bonaventure.

ll as those
g folk in a
from our
e with the
entrusted

air various
Me'. Their
n of souls
s they lea
honor an
y see ma
prayer o
h of Voca-



Father Rector Adams with his private secretary, Brother Valentine, S.V.D.



Brother Joseph, S.V.D., cobbler par excellence!



Brother Alphonse, S.V.D., assistant in office to Brother Theophane.

Help Complete a Burse

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

Incomplete Burses

At "St. Augustine's" — Bay St. Louis, Mississippi

	Rec'd. Last Month	Total	Am't. Needed
Our Lady of Sorrows	\$653.40	\$3,984.00	\$1,016.00
St. Joseph	15.00	2,583.50	2,416.50
Blessed Martin de Porres No. 6	31.00	1,366.74	3,633.26
Little Flower	—	1,288.25	3,711.75
St. Jude	2.00	1,650.50	3,349.50
Holy Ghost	—	1,076.70	3,923.30
St. Matthias	—	861.50	4,138.50
St. Elizabeth	—	583.00	4,317.00
Our Lady of Fatima	15.00	582.00	4,418.00
St. Madeline Sophie Barat	—	346.50	4,653.50
St. Martha	—	355.00	4,645.00

At "Marygrove" — Arlington, California

Little Flower No. 2	—	\$1,485.00	\$3,515.00
Sacred Heart	—	900.00	4,100.00
Our Lady of Fatima	—	50.00	4,950.00
St. Joseph	—	25.00	4,975.00
Holy Ghost	—	27.00	4,973.00
St. Anthony	—	25.00	4,975.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of \$..... towards the completion of your..... burse for your seminary in

Name

Address

City Zone State

**Send your contributions to: Father Pung, S.V.D., Provincial
Bay St. Louis, Mississippi**

Book Notices

Spiritual Lifts For Youth by the Rt. Rev. Joseph E. Schieder, National Catholic Welfare Conference, 1312 Massachusetts Ave., N.W., Washington 5, D.C., pp. 23. Price 15¢.

This is a down to earth pamphlet for young people written by a priest who has devoted all his life to their welfare. The author is the director of the Youth Department of the National Catholic Welfare Conference.

The author says of the booklet: "LIFTS is not a conventional style prayer book, but a spiritual book for youth that is entirely different and unique. Small and compact in form, it can be easily carried in a girl's purse, in a boy's inside pocket, or in a serviceman's uniform. It should be carried at all times. Parts of it may be read while traveling to and from school and work, in the evening before retiring, in times of temptation, oppression and downheartedness."

The style of language is one that can be easily understood by any young person. It is conversational, confidential, yet meaningful. To prove this, read the following excerpt from the chapter on forgiveness: "If, perchance, you have made faulty Confessions in the past, if you have been away from Confession for a long time, if you are fearful of your sins, why delay any longer? For a moment reflect upon the Passion itself, and that remarkable character of the Passion, Mary Magdalene, and then, realizing how particularly God loves you as a youth, don't delay any longer. This very week go to Confession and simply tell the priest that you may have been holding something back, that you have been away a long while, or that your sins are very serious and that you want him to help you make the best Confession of your life. In a few minutes all will be washed away just as quickly as Christ on the Cross, in hearing the first Confession of the New Law, transformed the thief from a sinner into a saint..." C. A. L.



Join the DIVINE WORD MISSIONARIES

- The Divine Word Missionaries are one of the Church's chief missionary societies.
- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.
- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Send today for your copy of the information booklet. Write to:

DIVINE WORD SEMINARY

Bay Saint Louis, Mississippi

Name _____ Age _____

Address _____ Grade _____

City _____ Zone _____ State _____ Phone _____

Help Complete a Burse

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

Incomplete Burses

At "St. Augustine's" — Bay St. Louis, Mississippi

	Rec'd. Last Month	Total	Am't. Needed
Our Lady of Sorrows	\$653.40	\$3,984.00	\$1,016.00
St. Joseph	15.00	2,583.50	2,416.50
Blessed Martin de Porres No. 6	31.00	1,366.74	3,633.26
Little Flower	—	1,288.25	3,711.75
St. Jude	2.00	1,650.50	3,349.50
Holy Ghost	—	1,076.70	3,923.30
St. Matthias	—	861.50	4,138.50
St. Elizabeth	—	583.00	4,317.00
Our Lady of Fatima	15.00	582.00	4,418.00
St. Madeline Sophie Barat	—	346.50	4,653.50
St. Martha	—	355.00	4,645.00

At "Marygrove" — Arlington, California

Little Flower No. 2	—	\$1,485.00	\$3,515.00
Sacred Heart	—	900.00	4,100.00
Our Lady of Fatima	—	50.00	4,950.00
St. Joseph	—	25.00	4,975.00
Holy Ghost	—	27.00	4,973.00
St. Anthony	—	25.00	4,975.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of \$ _____ towards the completion of your _____ burse for your seminary in _____.

Name _____

Address _____

City _____ Zone _____ State _____

Send your contributions to: Father Pung, S.V.D., Provincial
Bay St. Louis, Mississippi

Book Notices

Spiritual Lifts For Youth by the Rt. Rev. Joseph E. Schieder, National Catholic Welfare Conference, 1312 Massachusetts Ave., N.W., Washington 5, D.C., pp. 23. Price 15¢.

This is a down to earth pamphlet for young people written by a priest who has devoted all his life to their welfare. The author is the director of the Youth Department of the National Catholic Welfare Conference.

The author says of the booklet: "LIFTS is not a conventional style prayer book, but a spiritual book for youth that is entirely different and unique. Small and compact in form, it can be easily carried in a girl's purse, in a boy's inside pocket, or in a serviceman's uniform. It should be carried at all times. Parts of it may be read while traveling to and from school and work, in the evening before retiring, in times of temptation, oppression and downheartedness."

The style of language is one that can be easily understood by any young person. It is conversational, confidential, yet meaningful. To prove this, read the following excerpt from the chapter on forgiveness: "If, perchance, you have made faulty Confessions in the past, if you have been away from Confession for a long time, if you are fearful of your sins, why delay any longer? For a moment reflect upon the Passion itself, and that remarkable character of the Passion, Mary Magdalene, and then, realizing how particularly God loves you as a youth, don't delay any longer. This very week go to Confession and simply tell the priest that you may have been holding something back, that you have been away a long while, or that your sins are very serious and that you want him to help you make the best Confession of your life. In a few minutes all will be washed away just as quickly as Christ on the Cross, in hearing the first Confession of the New Law, transformed the thief from a sinner into a saint..." C. A. L.



Join the DIVINE WORD MISSIONARIES

- The Divine Word Missionaries are one of the Church's chief missionary societies.
- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.
- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Send today for your copy of the information booklet. Write to:

DIVINE WORD SEMINARY

Bay Saint Louis, Mississippi

Name _____ Age _____

Address _____ Grade _____

City _____ Zone _____ State _____ Phone _____

Invest your **FUNDS** thru our **ANNUITY PLAN**

Send for
this **BOOKLET**



for
LIBERAL and ASSURED
LIFE
INCOME



**SEND IN
COUPON**

SOCIETY OF THE DIVINE WORD
ANNUITY DEPT.
BAY ST. LOUIS . . . MISSISSIPPI

DEAR FATHER:

I AM INTERESTED IN AN ANNUITY . . . PLEASE SEND ME YOUR
BOOKLET "HOW TO INVEST", WITHOUT ANY OBLIGATION.

NAME _____

ADDRESS _____

CITY _____

ZONE

STATE

ANNUITY DEPARTMENT
Society of the
DIVINE WORD
BAY ST. LOUIS
MISSISSIPPI

Along the Divine Word Mission Trail!!!



1st Lieutenant Louis Verlin LeDoux, Chaplain, United States Air Force is stationed at Parks Air Force Base, Oakland, California.

Father LeDoux is a native of Lake Charles, La. He studied at St. Augustine's Seminary here and at the Grand Seminaire of Montreal. He was ordained for the Lafayette, La. Diocese, December, 1952 by the Most Reverend Jules B. Jeanmard, D.D. For four years, he was pastor at Port Barre, La. Lieutenant LeDoux has a brother here at St. Augustine's—Rev. Frater Jerome LeDoux—who will be ordained a priest in the Society of the Divine Word the latter part of May.



Father Curtis Washington, alumnus of St. Augustine's Seminary working in Accra, West Africa.

On Dec. 16, 1956, Divine Word Missionaries in Addah-Foah, Accra Diocese, West Africa laid the cornerstone which was executed by an African tradesman for the new St. Peter Claver School.

The school remains unfinished for want of funds. Three Priests and two Brothers—alumni of St. Augustine's Seminary—are working in the Accra

Invest your **FUNDS** thru
our

Send for
this **BOOKLET**

**HOW
to
Invest**

*Safely
Securely
Profitably*

for
LIBERAL and ASSURED
LIFE
INCOME

**SEND IN
COUPON**

SOCIETY OF THE DIVINE WORD
ANNUITY DEPT.
BAY ST. LOUIS . . . MISSISSIPPI

DEAR FATHER:

I AM INTERESTED IN AN ANNUITY . . . PLEASE SEND ME YOUR
BOOKLET "HOW TO INVEST", WITHOUT ANY OBLIGATION.

NAME _____

ADDRESS _____

CITY _____

ZONE

STATE

ANNUITY DEPARTMENT

Society of the
DIVINE WORD

BAY ST. LOUIS
MISSISSIPPI



1st Lieutenant Louis Verlin LeDoux, Chaplain, United States Air Force is stationed at Parks Air Force Base, Oakland, California.

Father LeDoux is a native of Lake Charles, La. He studied at St. Augustine's Seminary here and at the Grand Seminaire of Montreal. He was ordained for the Lafayette, La. Diocese, December, 1952 by the Most Reverend Jules B. Jeanmard, D.D. For four years, he was pastor at Port Barre, La. Lieutenant LeDoux has a brother here at St. Augustine's—Rev. Frater Jerome LeDoux—who will be ordained a priest in the Society of the Divine Word the latter part of May.



Father Curtis Washington, alumnus of St. Augustine's Seminary working in Accra, West Africa.

On Dec. 16, 1956, Divine Word Missionaries in Addah-Foah, Accra Diocese, West Africa laid the cornerstone which was executed by an African tradesman for the new St. Peter Claver School.

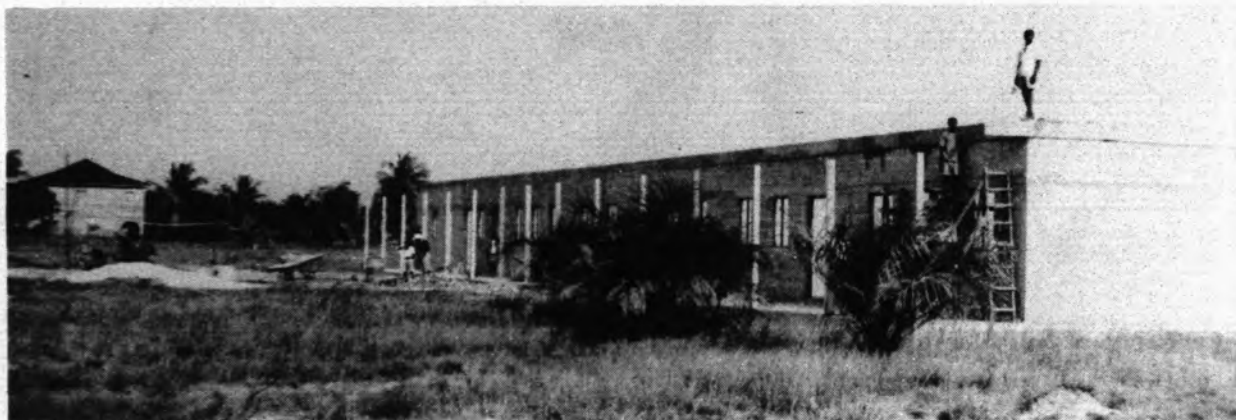
The school remains unfinished for want of funds. Three Priests and two Brothers—alumni of St. Augustine's Seminary—are working in the Accra

Diocese. Should you like to help our missionaries complete this school, your contribution will be very much appreciated by:

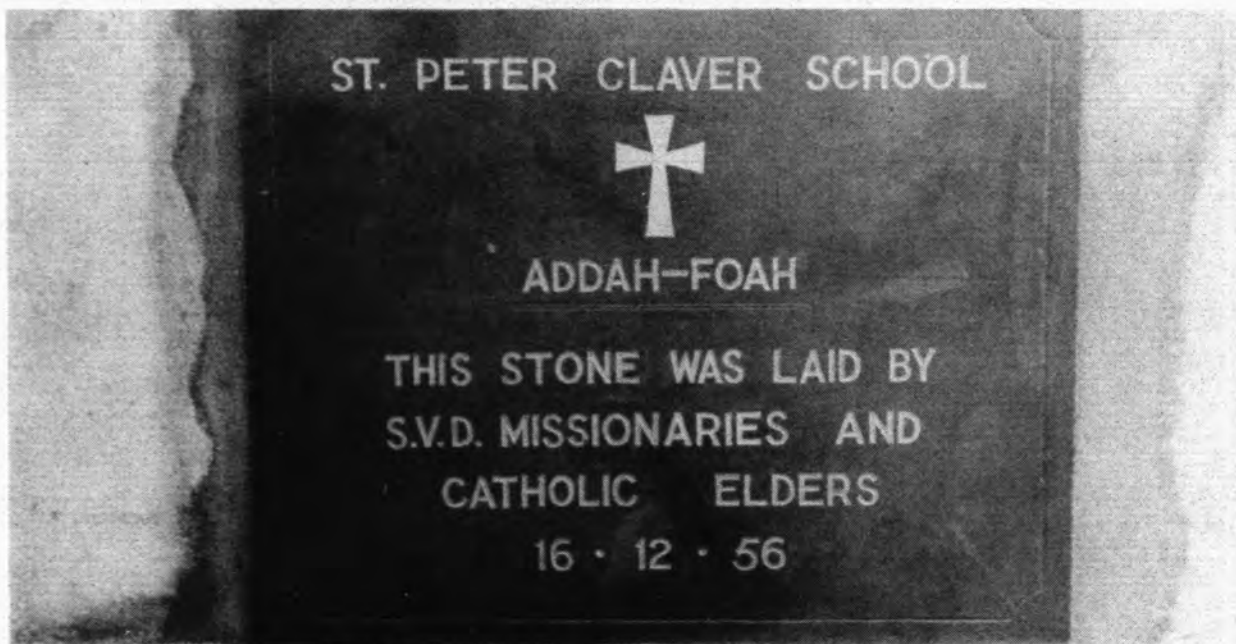
Rev. Curtis Washington, S.V.D.
Catholic Mission
P. O. Box 247—Goldcoast
Accra, West Africa



Some of our American Fathers with the Catholic Elders at the dedication.



A view of the unfinished St. Peter Claver School.



The cornerstone which was laid last year.

Tolerance In An Intolerant World

(Continued from Page 73)

lectuals, and finally the establishment of ruthless dictators whose power knows no bounds. Despite the seeming safety of current prosperity, Americans who cherish liberty should be ever alert for competent authorities are becoming more conscious of "the drift of colleges and universities to the left, the tendency of society to toy with subversive ideas, and the complacent conviction that it can't happen here."

Writing in *America*, January 21, 1956, Douglas Hyde, former editor of the London *Daily Worker*, tells how "Red China Takes Over". He stresses the great influence of Communist literature coming from China is having on the minds of the Japanese people. He supports our contention when he states:

"As I traveled Asia I found that similar fare was being provided for the same classes of people—the impoverished workers and the new intellectuals. These are the decisive classes in such areas of the modern world. It is they who make and break governments, who stage revolutions, overthrow social systems. It is from their ranks that the political, cultural and religious leaders are increasingly drawn."

Accordingly, Catholics, conscious of the intolerance which the Church has frequently suffered in the past and

still does as the school question proves, should be alert to dangers threatening both religion and the nation. To the problems in various spheres of life must be applied the saving principles of the Christian social order. Great progress has been made in this respect in the field of industrial relations. Yet interracial relations with particular application to the Negro are far from a true realization of justice, mutual understanding and equal opportunity. Recent action against the desegregation ruling is not a good lesson when the nation is trying to sell our democracy to colored people in other lands.

Catholic doctrine holds that true democracy is based on the dignity of human personality. Therefore Christian democracy is defined as a society in which the God-given dignity and destiny of every human person is fully recognized in laws, government, institutions and human conduct. That is why Pope Pius XI in a protest against current types of intolerance has said:

"The Catholic cries out against any civic philosophy which would degrade man to the position of a soulless pawn in a sordid game of power and prestige, or would it seek to banish him from membership in the human family: . . . he opposes any social philosophy which would regard him as a mere chattel in commercial competition for profit; or would set him at the throat of his fellows in a blind, brutish class struggle for existence."

CORRECTION—

In the February 1957 issue of the **MESSENGER**, an appeal for assistance in building the Sacred Heart School in Greenville, Miss. was included. Due to an error the cost was listed thus: **\$XXX,XXX**. It should have read: "... but it will cost **\$81,000.00** — a staggering sum for Greenville's poor."

INTENTIONAL SECOND EXPOSURE

Diocese. Should you like to help our missionaries complete this school, your contribution will be very much appreciated by:

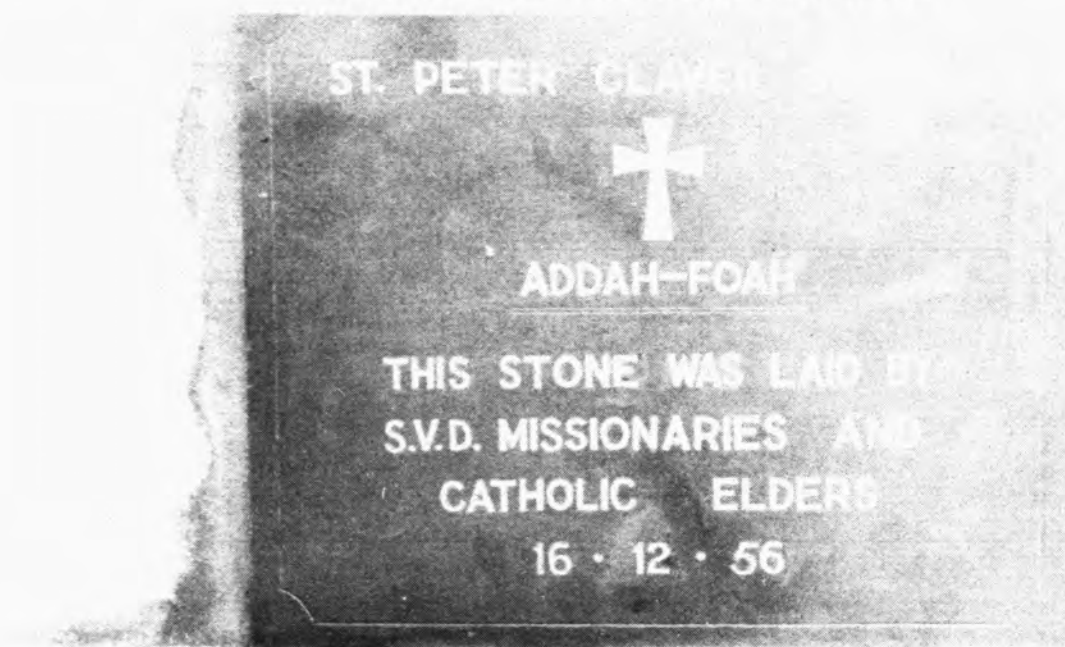
Rev. Curtis Washington, S.V.D.
Catholic Mission
P. O. Box 247—Goldcoast
Accra, West Africa



Some of our American Fathers with the Catholic Elders at the dedication.



A view of the unfinished St. Peter Claver School.



The cornerstone which was laid last year.

Tolerance In An Intolerant World

(Continued from Page 73)

lectuals, and finally the establishment of ruthless dictators whose power knows no bounds. Despite the seeming safety of current prosperity, Americans who cherish liberty should be ever alert for competent authorities are becoming more conscious of "the drift of colleges and universities to the left, the tendency of society to toy with subversive ideas, and the complacent conviction that it can't happen here."

Writing in *America*, January 21, 1956, Douglas Hyde, former editor of the London *Daily Worker*, tells how "Red China Takes Over". He stresses the great influence of Communist literature coming from China is having on the minds of the Japanese people. He supports our contention when he states:

"As I traveled Asia I found that similar fare was being provided for the same classes of people—the impoverished workers and the new intellectuals. These are the decisive classes in such areas of the modern world. It is they who make and break governments, who stage revolutions, overthrow social systems. It is from their ranks that the political, cultural and religious leaders are increasingly drawn."

Accordingly, Catholics, conscious of the intolerance which the Church has frequently suffered in the past and

still does as the school question proves, should be alert to dangers threatening both religion and the nation. To the problems in various spheres of life must be applied the saving principles of the Christian social order. Great progress has been made in this respect in the field of industrial relations. Yet interracial relations with particular application to the Negro are far from a true realization of justice, mutual understanding and equal opportunity. Recent action against the desegregation ruling is not a good lesson when the nation is trying to sell our democracy to colored people in other lands.

Catholic doctrine holds that true democracy is based on the dignity of human personality. Therefore Christian democracy is defined as a society in which the God-given dignity and destiny of every human person is fully recognized in laws, government, institutions and human conduct. That is why Pope Pius XI in a protest against current types of intolerance has said:

"The Catholic cries out against any civic philosophy which would degrade man to the position of a soulless pawn in a sordid game of power and prestige, or would it seek to banish him from membership in the human family: . . . he opposes any social philosophy which would regard him as a mere chattel in commercial competition for profit; or would set him at the throat of his fellows in a blind, brutish class struggle for existence."

CORRECTION—

In the February 1957 issue of the MESSENGER, an appeal for assistance in building the Sacred Heart School in Greenville, Miss. was included. Due to an error the cost was listed thus: \$XXX,XXX. It should have read: "... but it will cost \$81,000.00 — a staggering sum for Greenville's poor."

Seminary News

"St. Augustine's"—Bay St. Louis, Mississippi

'Shooting' Visitor:

We have a guest at the Seminary these days going around 'shooting' everything! He is the Rev. Peter Beltjens, S.V.D., generally known as Father Bell, the official photographer of the Society of the Divine Word. If you have seen any movies of the S.V.D. foreign missions, it's very likely that they were the productions of Father Bell. This photographer-missionary has made movies and color slides of our Missions in India, Africa, Indonesia, New Guinea and the Philippines. Finally he has come now to the Society's Southern United States Province. Friends of the Seminary can look forward to photographs with a professional touch in the coming months and a new movie which will be available in the not too distant future.



New Faculty Member:

The Seminary is happy to announce an addition to its faculty in the person of the Rev. Herman Mueller, S.V.D. Ordained in his native Germany in 1951 after being delayed by World War II, Father has been pursuing higher studies in the Eternal City until this past year when he entered Georgetown University for a brief course in English. With an interest in his subject that is admirable Father Mueller has given himself wholeheartedly to the critical exposition of Holy Scripture in the Major Seminary.

St. Lucia Sends Us Four:

From the small island of St. Lucia, B.W.I. have come four young men to join our Society. Two of them enrolled at our two-year course minor seminary in Bordentown, N.J. Joining our minor seminarians is Mr. Thomas Gaspard Glasgow; whilst the fourth, Mr.

Charles Gaillard, will prepare for our missionary Brotherhood. Two other young men who recently began preparations for the Brotherhood are Mr. Louis Palacio of British Honduras and Mr. Francis Rubit of Sunset, La. May there be many other generous young men who will heed the call to dedicate their lives as missionary Priests or Brothers.

Semester Holidays and Students' Upset:

Mid-term examinations were completed by noon of June 26. Thus marked the end of the first semester, leaving us with only slightly more than four months of remaining school days. After a couple of days' respite, everyone was back at his books, but not before the minor seminarians suffered an unprecedented upset. As far back as any of us can remember, the

Fratres usually overpower the high school boys in football and baseball, but basketball laurels always went to the younger men as a matter of course. Not so on January 27, 1957. Early in the game the Scholastics took the lead which they never did relinquish. Final score was 50-32 . . . with Frater James Henry, surprisingly enough, being high-point man for the winners with 20 points to his credit.

Polar Bear Club:

I don't know whether this sets another record but on January 29, Fratres Thomas Potts and Gerald Garry rode out to Sunny Bank and took their first swim of the year. Two days later, their feat was duplicated by Fratres Dominic Carmond and

Robert Hoffman and Mr. Ambrose Morawski.

Minor Seminary Honor Roll:

When all marks were in and averages compiled, the following minor seminarians found their names on the honor roll:

First Academic: Walton Malveau, 94.90; Thomas James, 94.00; Clarence Broussard, 93.50; Warren Carver, 92.90; Henry Floyd, 92.80; Clifton Labbe, 91.80; Terrel Francisco, 91.50.

Second Academic: George Martel, 92.33; Noland Winters, 91.22; Robert Antwine, 91.00; Patrick Pichon, 90.11.

Third Academic: Alton Prejean, 90.90.

Fourth Academic: Anthony Pung, 92.40.

"Marygrove" — Arlington. California

Someone has observed that if we put all our New Year's resolutions end on end, they would not reach the last week in January. You won't be able to say that of ours here at Marygrove. Just you watch us twelve months hence and you'll see. These canyons, it is our hope and prayer, will be echoing the voices of many a missionary-in-the-making. We say many because we have made a few contacts and the future looks promising. Soon Father Graham will begin his roundup to coral vocations. And there should be good pickings hereabouts. Imagine it: over five hundred new people arrive in this greater Los Angeles area every blessed day!

How the boys will enjoy studying here in the citrus belt that nestles midst the now snow-capped mountains. It might be winter elsewhere but right here it is harvest time for the navel oranges that are literally breaking down our trees. The pickers are out there right now in Mary's grove crating the oranges, lemons, limes, and eventually the grapefruit. If Mary takes care of the seminary as well as she takes care of the grove, all will be

well. And St. Therese has a hand in it, too. We received a large relic of her the other day along with a promise of special prayers from the Carmelites at Liseux together with a special book on the Little Flower personally autographed by her own sister Celine.

But my thoughts go back — or rather, it is ahead to the boys who will train in California here. What a privilege they have of developing the talents they hope to use in fields afar right in midst of a State so rich in mission history and lore. The very word mission is a typical and standard trade name here on the West Coast. From Marygrove here one can conveniently reach several of the missions originally begun by the famous Fra Junipero Serra. Most noted of them is San Juan Capistrano, the return of whose swallows annually on the Feast of St. Joseph, is spoken of internationally. Our Fathers here help out regularly at the Capistrano mission parish on Sundays. The City of Our Lady Queen of the Angels—better known to you as L. A.—was itself built around a mission which still stands. The impression one carries away from all

"St. Augustine's"—Bay St. Louis, Mississippi

We have a guest at the Seminary these days going around 'shooting' everything! He is the Rev. Peter Beltjens, S.V.D., generally known as Father Bell, the official photographer of the Society of the Divine Word. If you have seen any movies of the S.V.D. foreign missions, it's very likely that they were the productions of Father Bell. This photographer-missionary has made movies and color slides of our Missions in India, Africa, Indonesia, New Guinea and the Philippines. Finally he has come now to the Society's Southern United States Province. Friends of the Seminary can look forward to photographs with a professional touch in the coming months and a new movie which will be available in the not too distant future.

The Seminary is happy to announce an addition to its faculty in the person of the Rev. Herman Mueller, S.V.D. Ordained in his native Germany in 1951 after being delayed by World War II, Father has been pursuing higher studies in the Eternal City until this past year when he entered Georgetown University for a brief course in English. With an interest in his subject that is admirable Father Mueller has given himself wholeheartedly to the critical exposition of Holy Scripture in the Major Seminary.

From the small island of St. Lucia, B.W.I. have come four young men to join our Society. Two of them enrolled at our two-year course minor seminary in Bordentown, N.J. Joining our minor seminarians is Mr. Thomas Gaspard Glasgow; whilst the fourth, Mr.



Charles Gaillard, will prepare for our missionary Brotherhood. Two other young men who recently began preparations for the Brotherhood are Mr. Louis Palacio of British Honduras and Mr. Francis Rubit of Sunset, La. May there be many other generous young men who will heed the call to dedicate their lives as missionary Priests or Brothers.

Mid-term examinations were completed by noon of June 26. Thus marked the end of the first semester, leaving us with only slightly more than four months of remaining school days. After a couple of days' respite, everyone was back at his books, but not before the minor seminarians suffered an unprecedented upset. As far back as any of us can remember, the

Fratres usually overpower the high school boys in football and baseball, but basketball laurels always went to the younger men as a matter of course. Not so on January 27, 1957. Early in the game the Scholastics took the lead which they never did relinquish. Final score was 50-32 . . . with Frater James Henry, surprisingly enough, being high-point man for the winners with 20 points to his credit.

I don't know whether this sets another record but on January 29, Fratres Thomas Potts and Gerald Garry rode out to Sunny Bank and took their first swim of the year. Two days later, their feat was duplicated by Fratres Dominic Carmond and

Robert Hoffman and Mr. Ambrose Morawski.

When all marks were in and averages compiled, the following minor seminarians found their names on the honor roll:

First Academic: Walton Malveau, 94.90; Thomas James, 94.00; Clarence Broussard, 93.50; Warren Carver, 92.90; Henry Floyd, 92.80; Clifton Labbe, 91.80; Terrel Francisco, 91.50.

Second Academic: George Martel, 92.33; Noland Winters, 91.22; Robert Antwine, 91.00; Patrick Pichon, 90.11.

Third Academic: Alton Prejean, 90.90.

Fourth Academic: Anthony Pung, 92.40.

Someone has observed that if we put all our New Year's resolutions end on end, they would not reach the last week in January. You won't be able to say that of ours here at Marygrove. Just you watch us twelve months hence and you'll see. These canyons, it is our hope and prayer, will be echoing the voices of many a missionary-in-the-making. We say many because we have made a few contacts and the future looks promising. Soon Father Graham will begin his roundup to corral vocations. And there should be good pickings hereabouts. Imagine it: over five hundred new people arrive in this greater Los Angeles area every blessed day!

How the boys will enjoy studying here in the citrus belt that nestles midst the now snow-capped mountains. It might be winter elsewhere but right here it is harvest time for the navel oranges that are literally breaking down our trees. The pickers are out there right now in Mary's grove crating the oranges, lemons, limes, and eventually the grapefruit. If Mary takes care of the seminary as well as she takes care of the grove, all will be

well. And St. Therese has a hand in it, too. We received a large relic of her the other day along with a promise of special prayers from the Carmelites at Liseux together with a special book on the Little Flower personally autographed by her own sister Celine.

But my thoughts go back — or rather, it is ahead to the boys who will train in California here. What a privilege they have of developing the talents they hope to use in fields afar right in midst of a State so rich in mission history and lore. The very word mission is a typical and standard trade name here on the West Coast. From Marygrove here one can conveniently reach several of the missions originally begun by the famous Fra Junipero Serra. Most noted of them is San Juan Capistrano, the return of whose swallows annually on the Feast of St. Joseph, is spoken of internationally. Our Fathers here help out regularly at the Capistrano mission parish on Sundays. The City of Our Lady Queen of the Angels—better known to you as L. A.—was itself built around a mission which still stands. The impression one carries away from all

these Franciscan missions with their three-foot-thick adobe walls still in use today after a century and more, is that mission work must be something solid, something firmly planted, something which will stand the ravages of time. Yes, indeed, the missionary student here can soak up much that books cannot teach him. And I have a feeling that the staff here will see to it that the boys' studies do not interfere with their education.

And just from the education angle we are surrounded by such a diversity of artistic, scientific, and geographical phenomena. Take Mount Palomar nearby, famous for the world's largest telescope, you recall. The Mojave Desert is just over the San Bernardino mountain range to the East . . . a little farther on is Death Valley . . . even Hoover Dam is only four hours distant. And much, much closer is Disneyland with its many educational ex-

hibits and also that historic ghost town known as Knott's Berry Farm. Any aircraft company known has a factory hereabouts. Ever hear of the art collections in the Huntington Library, the date palms in the Coachella Valley, the fish at Marineland, the TV studios in Hollywood? You name it, we have it . . . anything from oil fields to harbors, from palms to pines.

Hope all of this makes either your mouth or your eyes water. And by way of signing off we would like to pass out cigars. This is no commercial. The cigars are meaningful. Yes, a blessed event. We would like to Commemorate the arrival of triplets into our household: two brothers and a priest.

We hope that within the next few weeks the ground can be broken for the minor seminary building. Please pray the Lord of the harvest. . . .



A view from our seminary park.

town
Any
ctory
t col-
rary,
Val-
e TV
ne it,
n oil
bines.

your
d by
ke to
mer-
Yes,
e to
plets
and

few
n for
lease



A view of our citrus groves.

A scene a few miles from Marygrove—mountain in the background is Mt. Baldy.



these Franciscan missions with their three-foot-thick adobe walls still in use today after a century and more, is that mission work must be something solid, something firmly planted, something which will stand the ravages of time. Yes, indeed, the missionary student here can soak up much that books cannot teach him. And I have a feeling that the staff here will see to it that the boys' studies do not interfere with their education.

And just from the education angle we are surrounded by such a diversity of artistic, scientific, and geographical phenomena. Take Mount Palomar nearby, famous for the world's largest telescope, you recall. The Mojave Desert is just over the San Bernardino mountain range to the East . . . a little farther on is Death Valley . . . even Hoover Dam is only four hours distant. And much, much closer is Disneyland with its many educational ex-

hibits and also that historic ghost town known as Knott's Berry Farm. Any aircraft company known has a factory hereabouts. Ever hear of the art collections in the Huntington Library, the date palms in the Coachella Valley, the fish at Marineland, the TV studios in Hollywood? You name it, we have it . . . anything from oil fields to harbors, from palms to pines.

Hope all of this makes either your mouth or your eyes water. And by way of signing off we would like to pass out cigars. This is no commercial. The cigars are meaningful. Yes, a blessed event. We would like to Commemorate the arrival of triplets into our household: two brothers and a priest.

We hope that within the next few weeks the ground can be broken for the minor seminary building. Please pray the Lord of the harvest. . . .



A view from our seminary park.

town
Any
ctory
col-
rary,
Val-
TV
ne it,
n oil
ines.

your
l by
ke to
mer-
Yes,
e to
plets
and

few
n for
lease



A view of our citrus groves.

A scene a few miles from Marygrove—mountain in the background is Mt. Baldy.





Boys' & Girls' CORNER

Dear Boys and Girls:

Lent is here now, and I hope all of you have planned to do something to please our dear Savior Who suffered and died for you.

I could suggest to you a few things that you could do out of love for our Lord! Well, there are the movies, first. Then, unnecessary sweets such as candy, chewing gum, sodas, and ice cream. Then, there are cheap comic books. All these are things that you could give up during Lent. You can get along swell without them for awhile.

Keeping Lent is supposed to make us better spiritually. So there are several other things that we should watch out for. They are — keeping silence in the classroom, trying not to quarrel or fight, being kind to those we don't like. I think that Jesus would be very well pleased with us if we did these things.

Another grand practice would be to make the Stations of the Cross on your short visits to the church during the day.

Well, these are my suggestions for a holy Lent. Doing something for Christ makes us happy, and more able to rejoice with Him on Easter Sunday.

PUZZLES FOR CLEVER PEOPLE

Did you solve last month's stickler? Remember it?

Looking at a man's picture, Mr. Jones says: "Brothers and sisters I have none; but this man's father is my father's son!" Whose picture is he looking at? If you haven't solved it yet, look in the April CORNER for the answer.

TRY ANOTHER

Little Mabel came to her father's side with a puzzled look on her face. "Daddy", she said, "Tom says his uncle's sister is not his aunt." "Yes, he's right, I guess," the father said. "But", Mabel asked, "if Tom's uncle's sister is not Tom's aunt, who is she?"

That's the question, boys and girls. Figure it out for yourself. The answer will be in the May MESSENGER.

A. CORNE'S MAIL BAG

I received some fine letters along with the drawings for this month's Pen-and-Ink Contest, and here are some of them:

Dear A. Corne,

I wish to say that I sincerely thank you for the beautiful Christmas card you sent me. I only regret that I could not have send you a card. My solution to your Figure-

It-Out contest is \$.01 for the cork.
Enclosed is the money for the organ.
Because I did not send you a card I
said a rosary for you.

A patron of the Children's CORNER

Robert Zisk
New York, N.Y.

Robert, I want to thank you, too,
especially for that Rosary that you
said for me; then, for the 25c you sent
for the organ. Once we have all the
money for the organ, it will be in-
stalled in the Seminary chapel, and
will add a lot to the beauty of the di-
vine services. I guess you know the
correct answer to the Figure-It-Out
contest, by now.

Dear A. Corne,

Thank you for the pretty Christ-
mas card. I hope you had a nice
Christmas. I have received five let-
ters, one from Frater Langenkamp's
Mother. I will answer them all. I
was happy to receive so many let-
ters. I am thankful that I can go to
school now. We get report cards
Monday. I wish you a happy New
Year. Love

Betty Anne Bailey
Deland, Fla.

It really is good news, Betty, to
hear that you are well enough to go to
school again. I'm sure you have the
best wishes of all the readers of the
CORNER. I want to thank all who
wrote to you when you were sick, be-
cause I am sure it helped to cheer you
up, and to get well.

Dear A. Corne,

I am 7 years old and in the second
grade. There are 36 other boys and
girls in my class. My favorite sport
is football. I also like baseball, skat-
ing, skiing, and bowling. I want to
thank you for the nice Christmas
card you sent me. This month I am

going to enter
your Pen and Ink
Contest. God bless
you always.

Michael Corley
So. Burlington,
Vt.



MICHAEL CORLEY

Boys and Girls,
Michael sent us a
fine picture of him-
self to go with his
letter.

PEN-AND-INK CONTEST!

Now is your chance, boys and girls,
to join this entertaining and instruc-
tive contest. You can see from the fol-
lowing pictures that there are many
young artists in these United States of
America. I have divided them into
two groups,—Group A, the older boys
and girls from eleven on, and Group B,
the smaller fry up to eleven.

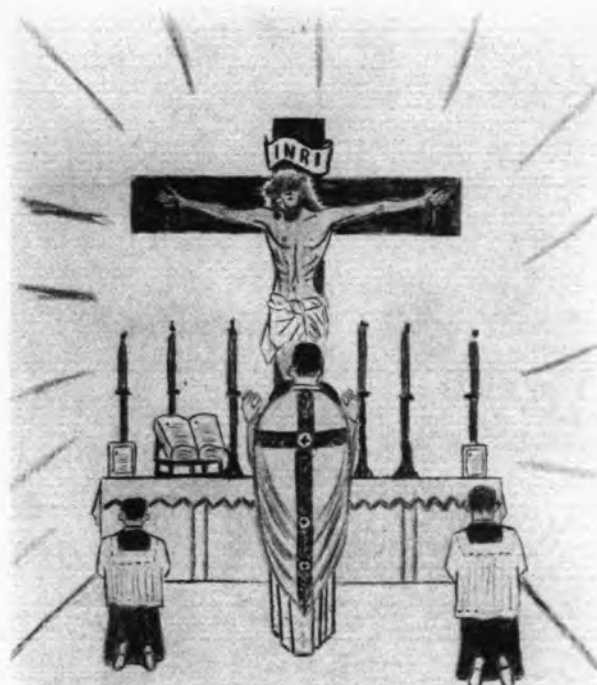
The first, second and third place
winners in Group A now follow in
order:



—H NOBLE BLOOD—H

NOBLE BLOOD

Drawn by Joseph J. Reirdon, 14
Woodside, N. Y.



HOLY MASS

Drawn by Jean Elaine Gulino
Kenner, La.



Dear Boys and Girls:

Lent is here now, and I hope all of you have planned to do something to please our dear Savior Who suffered and died for you.

I could suggest to you a few things that you could do out of love for our Lord! Well, there are the movies, first. Then, unnecessary sweets such as candy, chewing gum, sodas, and ice cream. Then, there are cheap comic books. All these are things that you could give up during Lent. You can get along swell without them for awhile.

Keeping Lent is supposed to make us better spiritually. So there are several other things that we should watch out for. They are — keeping silence in the classroom, trying not to quarrel or fight, being kind to those we don't like. I think that Jesus would be very well pleased with us if we did these things.

Another grand practice would be to make the Stations of the Cross on your short visits to the church during the day.

Well, these are my suggestions for a holy Lent. Doing something for Christ makes us happy, and more able to rejoice with Him on Easter Sunday.

Did you solve last month's stickler? Remember it?

Looking at a man's picture, Mr. Jones says: "Brothers and sisters I have none; but this man's father is my father's son!" Whose picture is he looking at? If you haven't solved it yet, look in the April CORNER for the answer.

Little Mabel came to her father's side with a puzzled look on her face. "Daddy", she said, "Tom says his uncle's sister is not his aunt." "Yes, he's right, I guess," the father said. "But", Mabel asked, "if Tom's uncle's sister is not Tom's aunt, who is she?"

That's the question, boys and girls. Figure it out for yourself. The answer will be in the May MESSENGER.

I received some fine letters along with the drawings for this month's Pen-and-Ink Contest, and here are some of them:

Dear A. Corne,

I wish to say that I sincerely thank you for the beautiful Christmas card you sent me. I only regret that I could not have send you a card. My solution to your Figure-

It-Out contest is \$.01 for the cork.
Enclosed is the money for the organ.
Because I did not send you a card I
said a rosary for you.

A patron of the Children's CORNER

Robert Zisk
New York, N.Y.

Robert, I want to thank you, too, especially for that Rosary that you said for me; then, for the 25c you sent for the organ. Once we have all the money for the organ, it will be installed in the Seminary chapel, and will add a lot to the beauty of the divine services. I guess you know the correct answer to the Figure-It-Out contest, by now.

Dear A. Corne,

Thank you for the pretty Christmas card. I hope you had a nice Christmas. I have received five letters, one from Frater Langenkamp's Mother. I will answer them all. I was happy to receive so many letters. I am thankful that I can go to school now. We get report cards Monday. I wish you a happy New Year. Love

Betty Anne Bailey
Deland, Fla.

It really is good news, Betty, to hear that you are well enough to go to school again. I'm sure you have the best wishes of all the readers of the CORNER. I want to thank all who wrote to you when you were sick, because I am sure it helped to cheer you up, and to get well.

Dear A. Corne,

I am 7 years old and in the second grade. There are 36 other boys and girls in my class. My favorite sport is football. I also like baseball, skating, skiing, and bowling. I want to thank you for the nice Christmas card you sent me. This month I am

going to enter your Pen and Ink Contest. God bless you always.

Michael Corley
So. Burlington,
Vt.

Boys and Girls. Michael sent us a fine picture of himself to go with his letter.



MICHAEL CORLEY

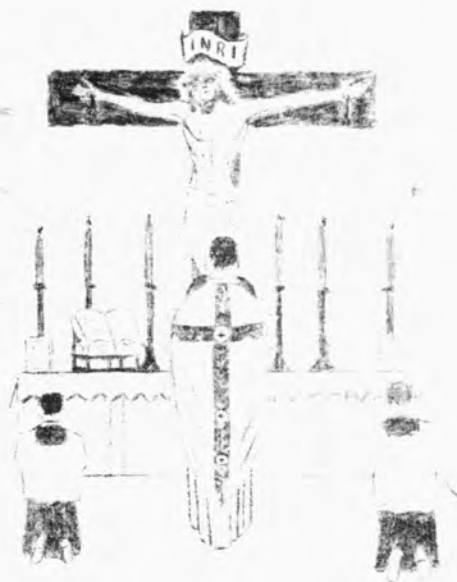
Now is your chance, boys and girls, to join this entertaining and instructive contest. You can see from the following pictures that there are many young artists in these United States of America. I have divided them into two groups,—Group A, the older boys and girls from eleven on, and Group B, the smaller fry up to eleven.

The first, second and third place winners in Group A now follow in order:



NOBLE BLOOD

Drawn by Joseph J. Reirdon, 14
Woodside, N. Y.



HOLY MASS

Drawn by Jean Elaine Gulino
Kenner, La.



MY RIDING HORSE
 Drawn by Owen Patrick Perron
 St. Paul, Minn.

For their three fine drawings, Joseph, Jean, and Owen will receive this month's contest prizes, for Group A.

Honorable mention goes to Carol Anderson, 12, Fairfield, Conn. for her fine piece of work "St. Blaise"; Barry Raziano of Kenner, La., for his "Christ"; Simone Racine of Brandon, Vt., for her picture of a horse; Clara Scheider, Beckemeyer, Ill., for "Basket of Fruit"; Cheryl Ann Karney of Harvey, La., for her drawing: "Sport Car"; and Ann Yager of Amelia, Ohio for her picture "Home".

Following are the pictures that won first, second and third place prizes in Group 8.

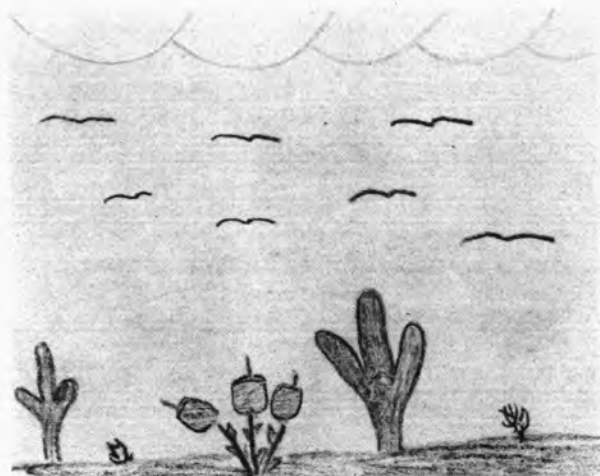
Honorable mention in Group B goes to Julia Lee Jones of Indianapolis, Ind.; Rebecca Resick of Spangler, Pa.;



BOY AND GIRL
 Drawn by Carolyn M. Tydelski, 9
 Alexander, N. Y.



ON THE FARM
 Drawn by Paul E. Tydelski, 6½
 Alexander, N. Y.



DESERT SCENE
 Drawn by Catherine Mancuso, 9
 Kenner, La.

and James Redunski of Bayonne, New Jersey.

Boys and Girls, get in this exciting Contest. There are prizes to be won every month for your best drawings. Read the rules that were printed in the February CORNER. I'll be waiting for your entries.

Until next month, keep this thoughtful prayer in mind:

Dear Lord, I want this Lent to be
 A holy season spent for Thee,
 Wherein I may recall the love
 Bestowed upon me from above.

May God bless and keep all of you.

A. CORNE
 Divine Word Seminary of
 St. Augustine
 Bay Saint Louis, Miss.

Remember The HOME & FOREIGN Missions by Enrolling in The Society for the PROPAGATION of the FAITH

MEMBERSHIPS

ORDINARY Membership enrolls an individual for one year.

Offering is \$1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

SPECIAL membership for \$6 yearly may include ten persons living or deceased.

PERPETUAL membership links a living or deceased person forever to the mission work of the Church. The offering is \$40 for each individual (payable at once or within a year).

FAMILY PERPETUAL membership at \$100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.



Brother Stephen, S.V.D.

CUT OUT & MAIL

Dear Father:

Enclosed is my offering of \$_____ as my _____ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name _____

Address _____

City _____ Zone _____ State _____

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

To
St. Augustine's
MESSENGER
Bay St. Louis,
Miss.



MY RIDING HORSE

Drawn by Owen Patrick Perron
St. Paul, Minn.

For their three fine drawings, Joseph, Jean, and Owen will receive this month's contest prizes, for Group A.

Honorable mention goes to Carol Anderson, 12, Fairfield, Conn. for her fine piece of work "St. Blaise"; Barry Raziano of Kenner, La., for his "Christ"; Simone Racine of Brandon, Vt., for her picture of a horse; Clara Scheider, Beckemeyer, Ill., for "Basket of Fruit"; Cheryl Ann Karney of Harvey, La., for her drawing: "Sport Car"; and Ann Yager of Amelia, Ohio for her picture "Home".

Following are the pictures that won first, second and third place prizes in Group 8.

Honorable mention in Group B goes to Julia Lee Jones of Indianapolis, Ind.; Rebecca Resick of Spangler, Pa.;



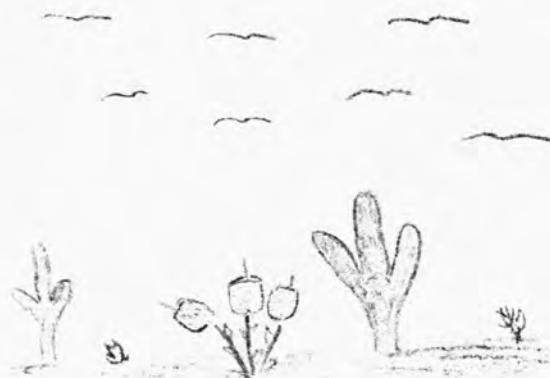
BOY AND GIRL

Drawn by Carolyn M. Tydelski, 9
Alexander, N. Y.



ON THE FARM

Drawn by Paul E. Tydelski, 6½
Alexander, N. Y.



DESERT SCENE

Drawn by Catherine Mancuso, 9
Kenner, La.

and James Redunski of Bayonne, New Jersey.

Boys and Girls, get in this exciting Contest. There are prizes to be won every month for your best drawings. Read the rules that were printed in the February CORNER. I'll be waiting for your entries.

Until next month, keep this thoughtful prayer in mind:

Dear Lord, I want this Lent to be
A holy season spent for Thee,
Wherein I may recall the love
Bestowed upon me from above.

May God bless and keep all of you.

A. CORNE

Divine Word Seminary of
St. Augustine
Bay Saint Louis, Miss.

Remember The HOME & FOREIGN Missions by Enrolling in The Society for the PROPAGATION of the FAITH

MEMBERSHIPS

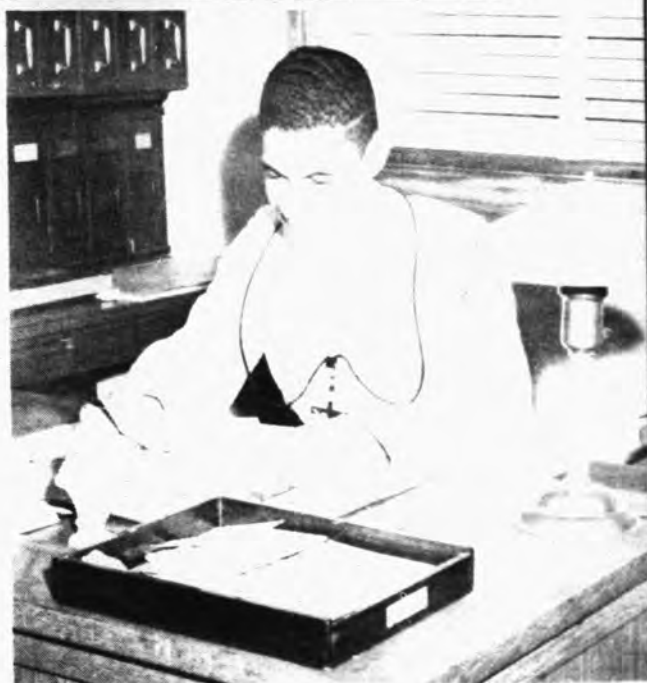
ORDINARY Membership enrolls an individual for one year.

Offering is \$1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

SPECIAL membership for \$6 yearly may include ten persons living or deceased.

PERPETUAL membership links a living or deceased person forever to the mission work of the Church. The offering is \$40 for each individual (payable at once or within a year).

FAMILY PERPETUAL membership at \$100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.



Brother Stephen, S.V.D.

CUT OUT & MAIL

Dear Father:

Enclosed is my offering of \$_____ as my _____ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name _____

Address _____

City _____ Zone _____ State _____

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

To
St. Augustine's
MESSENGER
Bay St. Louis,
Miss.

at Last!

AN ORGAN

For St. Augustine's
*Seminary
Chapel*

We need this organ.

To give proper Solemnity to the highest form of Catholic worship—the High Mass.

To enhance and beautify chapel devotions for the fathers, brothers, seminarians, students and our always welcome visitors.



OUR HOPE

is to install this outstandingly beautiful organ, considered to be an instrument of outstanding quality.

Our Modest Suggestion

If each reader of this page will donate only 25¢ our hopes can be realized.

HELP US REACH OUR GOAL

Donations received
to date \$ 485.65

Donations received
this month \$ 124.85

Funds necessary to
reach our goal \$13,400.00

Balance needed \$12,789.50



Merely attach 25¢ with a bit of scotch or adhesive tape, slip it into an envelope and mail it to:

Dear Father:

I am happy to add my quarter for the new organ and ask that you and the members of your community include me in your Masses and prayers.

Gratefully,

Name _____

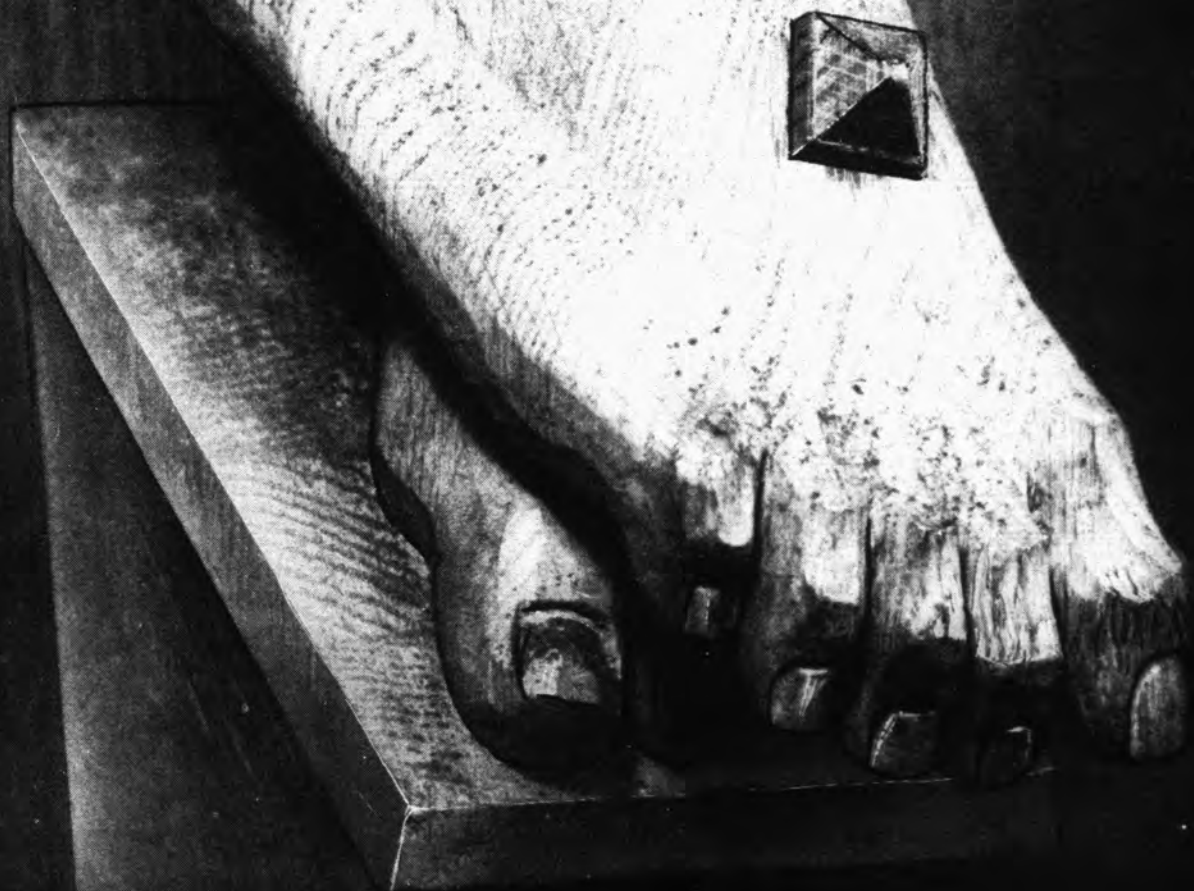
Address _____

City _____ Zone _____ State _____

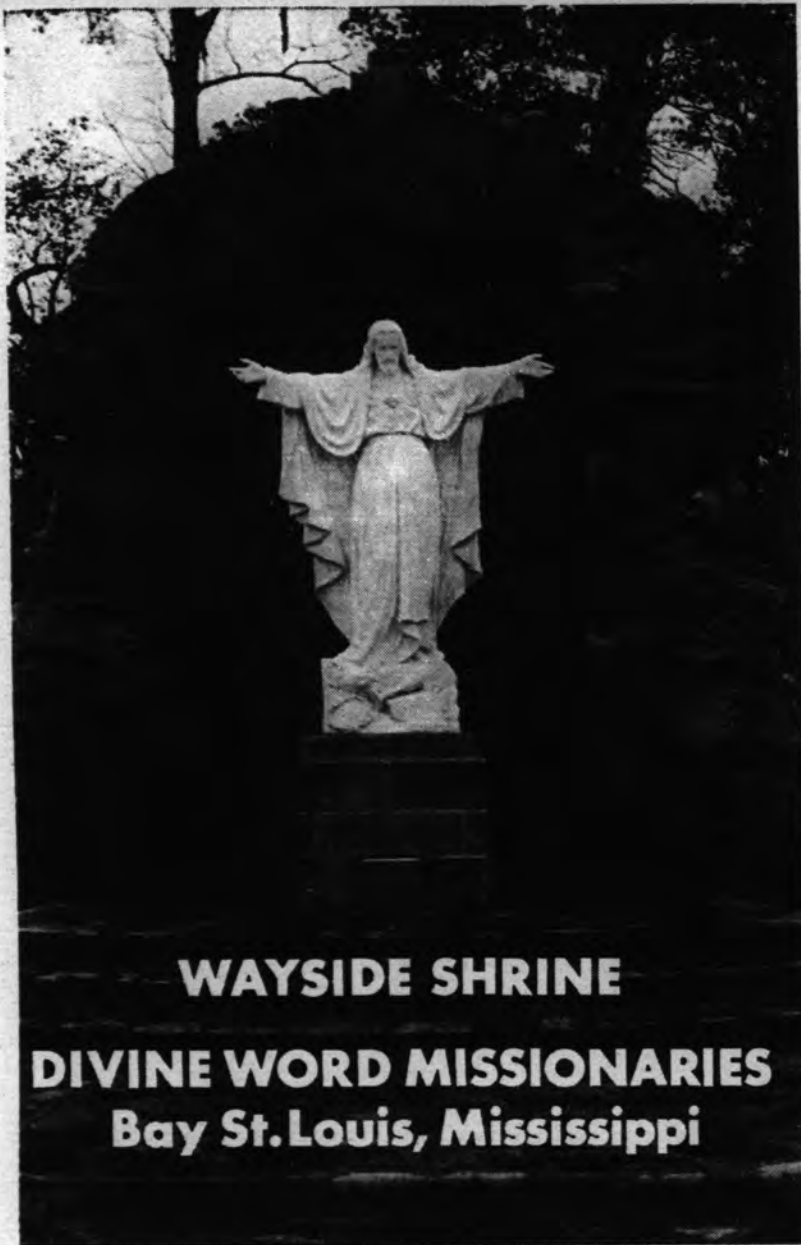
IVINE WORD MISSIONARIES

AUGUSTINE'S

ATHLETIC messenger



APRIL 1957



WAYSIDE SHRINE
DIVINE WORD MISSIONARIES
Bay St. Louis, Mississippi

MONTHLY NOVENA
TO THE
SACRED HEART

NEXT NOVENA
April 25 to May 3

For the benefactors and
friends of the
DIVINE WORD MISSIONARIES
of the Southern Province

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said for your petitions.

- ★ Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date

Dear Father Pung:

Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrifices for your Missionaries.

Name

Address

City Zone

MY PETITION

.....

DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK

On the Front Lines
BEAR IT SHARE IT



Contents

The Mystery of Suffering	100
Editorial	
Current News	102
Photographically told	
Two New Native Bishops for Africa	103
Father Carlos Lewis, S.V.D.	
His Excellency, Bishop Jules B. Jeanmard, D.D.	104
Father Maurice Rousseve, S.V.D.	
No Greater Zeal or Atomic Apostle	109
Father Edward Wojniak, S.V.D.	
New School for Mobile	112
A Messenger Photo Story	
Dedication Ceremonies for Mobile School	114
Father Hubert Singleton, S.V.D.	
Along the Divine Word Mission Trail	117
Father Elmer Powell, S.V.D.	
Seminary News—	
“St. Augustine’s” Reynold Schnyder, S.V.D.	120
“Marygrove”—Father Francis Mihalic, S.V.D.	122
Boys’ and Girls’ Corner	124

Our Cover



Of all the sacred images in St. Augustine's Seminary Chapel, there are none more striking than those in the rood group above the High Altar. Our Pas-siontide Cover pictures the nail-ed feet of Our Lord from the rood group. 'We Adore Thee, O Christ and we bless Thee, be-cause by Thy holy cross, Thou hast redeemed the world!'

MEMBER OF THE CATHOLIC
PRESS ASSOCIATION

The
MAGAZINE
with a
MESSAGE

ST. AUGUSTINE'S CATHOLIC
Messenger

APRIL, 1957—VOLUME XXXIV, NUMBER 4

Rev. Robert E. Pung, S.V.D.
Editor

Rev. Elmer S. Powell, S.V.D.
Associate Editor

Mr. Harold F. Hall—Circulation Consultant

Rev. Arthur Winters, S.V.D.

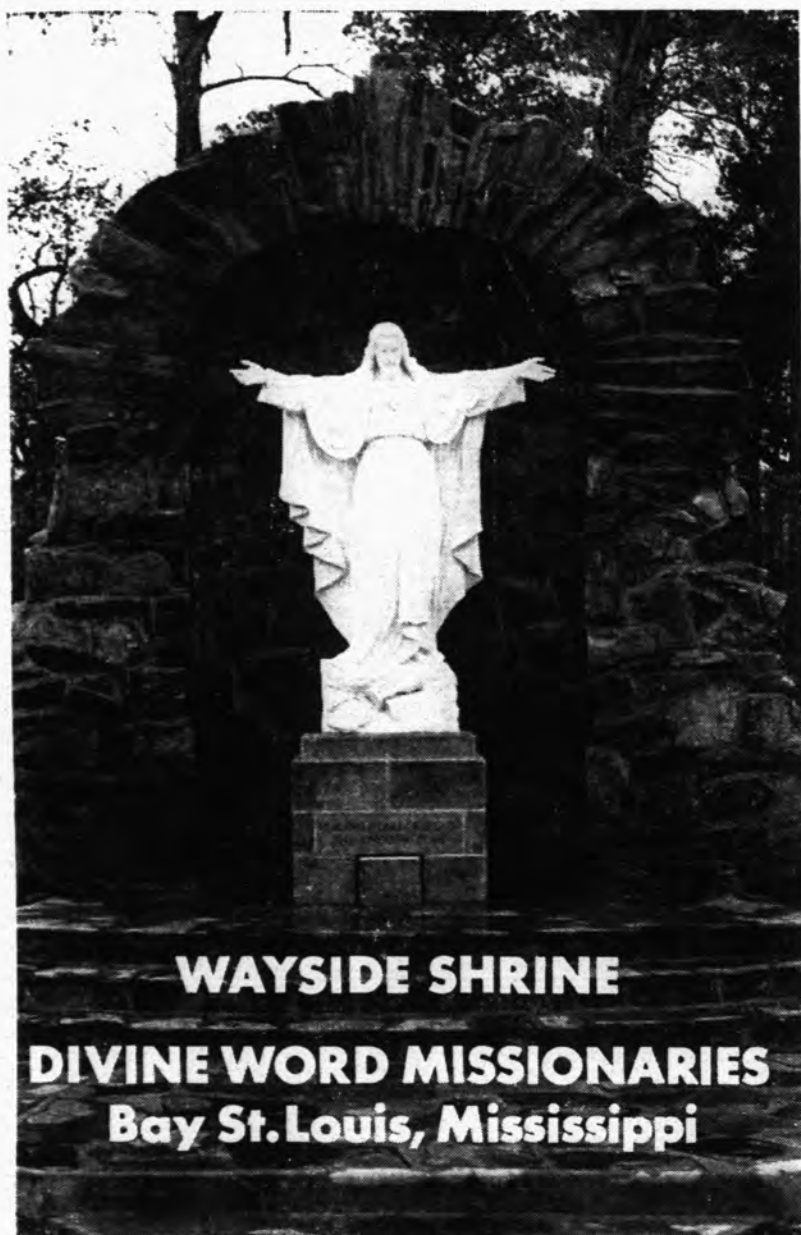
Rev. Carlos Lewis, S.V.D.

Rev. Hubert Singleton, S.V.D.
Contributing Editors

ST. AUGUSTINE'S CATHOLIC MESSENGER. — Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal Title) Society of the Divine Word, Southern Province of St. Augustine, Bay St. Louis, Miss. Rates: 1 year, \$3; 2 years, \$5; 3 years, \$7; 5 years, \$10.

SIONARIES
N WORK

Lines
SHARE IT



MONTHLY NOVENA TO THE SACRED HEART

NEXT NOVENA
April 25 to May 3

For the benefactors and
friends of the
DIVINE WORD MISSIONARIES
of the Southern Province

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said for your petitions.

- ★ Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date

Dear Father Pung:

Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrifices for your Missionaries.

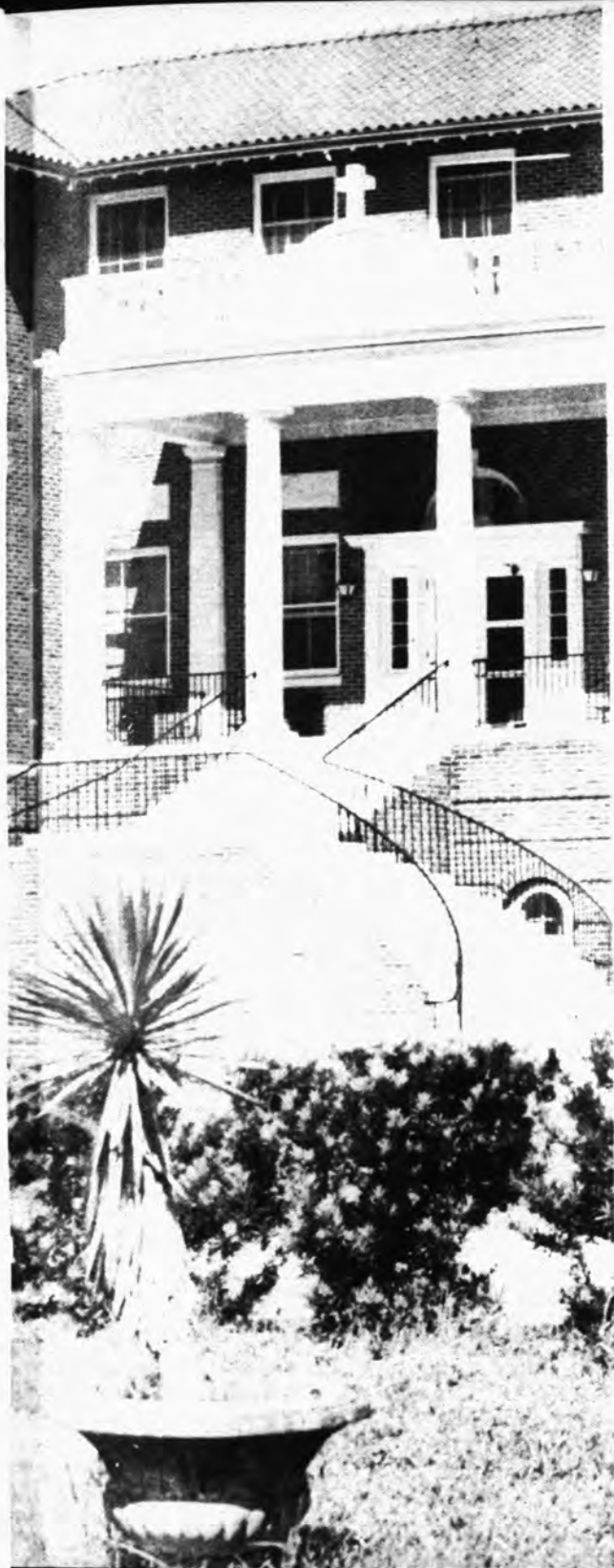
Name

Address

City Zone

MY PETITION

DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT SHARE IT



Contents

The Mystery of Suffering	100
Editorial	
Current News	102
Photographically told	
Two New Native Bishops for Africa	103
Father Carlos Lewis, S.V.D.	
His Excellency, Bishop Jules B. Jeanmard, D.D.	104
Father Maurice Rousseve, S.V.D.	
No Greater Zeal or Atomic Apostle	109
Father Edward Wojniak, S.V.D.	
New School for Mobile	112
A Messenger Photo Story	
Dedication Ceremonies for Mobile School	114
Father Hubert Singleton, S.V.D.	
Along the Divine Word Mission Trail	117
Father Elmer Powell, S.V.D.	
Seminary News—	
“St. Augustine’s” Reynold Schnyder, S.V.D.	120
“Marygrove”—Father Francis Mihalic, S.V.D.	122
Boys’ and Girls’ Corner	124

Our Cover



Of all the sacred images in St. Augustine's Seminary Chapel, there are none more striking than those in the rood group above the High Altar. Our Passiontide Cover pictures the nailed feet of Our Lord from the rood group. 'We Adore Thee, O Christ and we bless Thee, because by Thy holy cross, Thou hast redeemed the world!'

MEMBER OF THE CATHOLIC
PRESS ASSOCIATION

The
MAGAZINE
with a
MESSAGE

ST. AUGUSTINE'S CATHOLIC
Messenger

APRIL, 1957—VOLUME XXXIV, NUMBER 4

Rev. Robert E. Pung, S.V.D.
Editor

Rev. Elmer S. Powell, S.V.D.
Associate Editor

Mr. Harold F. Hall—Circulation Consultant

Rev. Arthur Winters, S.V.D.

Rev. Carlos Lewis, S.V.D.

Rev. Hubert Singleton, S.V.D.
Contributing Editors

ST. AUGUSTINE'S CATHOLIC MESSENGER. — Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal Title) Society of the Divine Word, Southern Province of St. Augustine, Bay St. Louis, Miss. Rates: 1 year, \$3; 2 years, \$5; 3 years, \$7; 5 years, \$10.

THE MYSTERY of SUFFERING Editorial

(Editor's Note: In our Lenten editorial, a priest replies to a dentist's question of the reason for suffering. Fictitious names are used in this reprint. The MESSENGER is indebted to the dentist who has so generously consented to the use of the letter.)

Dear Dr. Oral:

I will answer your proposed question very briefly. No particular class or category of the Genus Homo Sapiens (man) enjoys any superior abilities or physical powers towards the bearing of suffering. The reason: Purely natural reason does not know what to do with the idea of suffering; cannot understand it; can see no sense in it and consequently, loathes it, despises it and rebels against it. Genuine supernatural faith supplies the only satisfactory answer to the problem—even

if the Almighty did not let us in on the very ultimate reasons.

You can understand suffering only in Christ. God willed to redeem man. The Son of God is the One who took upon Himself the task of carrying out the Divine Plan. The Son of God chose the method of procedure. In that process or method of procedure, He included His union with the human nature in the Incarnation and birth into the world; a certain number of years on earth in the society of earth dwellers; suffering and death with resignation, plus some other things which do not concern us for the moment. Therefore, suffering and whatever is covered by that general term is a necessary part of the process or procedure the individual must undergo to be saved. All that makes just as much sense as do the procedures that are considered necessary to become educated, to become a professional man, to become a ballplayer or anything else.

I am sure you did not suddenly hang out a shingle with the inscription on it: 'Dr. W. C. Oral'. You went through some years of preparation. That took time; that took some pains too; and 'nota bene', you accepted as true what they told you about truths of the anatomy and geography of the oral cavity; all the while you enjoyed perfect freedom; but it was not permitted you to throw aside science in so far as it pertains to dentistry and using chemicals that are fine for removing paint; instruments designed to construct Diesel engines and theories that are used in hog-raising. So in your period of preparation you were working towards your profession with faith, natural of course, but nevertheless—faith! Apply the same thing to the supernatural and you have supernatural faith.

Therefore, anyone — child, man, ditch-digger, physician, priest, and go on down the line—who views and accepts his suffering—whatever it may

be—in the light of Christ on His Cross, is able to bear suffering better than the one who does not see suffering through our Suffering Savior.

Now here is where I fade out. Think that out and I believe you will have the answer to your question. Physical

strength, profession is not the guarantee. The grace of God given in faith and prayer is power to back our resignation and willingness to bear suffering in the true Christian spirit.

With all good wishes, sincerely
(Rev.) P. Edward Parochus



Bishop Sidney M. Metzger of El Paso, Texas (right) and Monsignor Lawrence E. Gaynor of El Paso are decorated by the Spanish Government for their outstanding services 'in helping to preserve the ancient Spanish heritage and culture of the Southwest'.



*Alleluia! May our Savior,
gloriously risen, bless you
with Easter peace and
joy.*

DIVINE WORD MISSIONARIES

THE MYSTERY of SUFFERING

(Editor's Note: In our Lenten editorial, a priest replies to a dentist's question of the reason for suffering. Fictitious names are used in this reprint. The MESSENGER is indebted to the dentist who has so generously consented to the use of the letter.)

Dear Dr. Oral:

I will answer your proposed question very briefly. No particular class or category of the Genus Homo Sapiens (man) enjoys any superior abilities or physical powers towards the bearing of suffering. The reason: Purely natural reason does not know what to do with the idea of suffering; cannot understand it; can see no sense in it and consequently, loathes it, despises it and rebels against it. Genuine supernatural faith supplies the only satisfactory answer to the problem—even

if the Almighty did not let us in on the very ultimate reasons.

You can understand suffering only in Christ. God willed to redeem man. The Son of God is the One who took upon Himself the task of carrying out the Divine Plan. The Son of God chose the method of procedure. In that process or method of procedure, He included His union with the human nature in the Incarnation and birth into the world; a certain number of years on earth in the society of earth dwellers; suffering and death with resignation, plus some other things which do not concern us for the moment. Therefore, suffering and whatever is covered by that general term is a necessary part of the process or procedure the individual must undergo to be saved. All that makes just as much sense as do the procedures that are considered necessary to become educated, to become a professional man, to become a ballplayer or anything else.

I am sure you did not suddenly hang out a shingle with the inscription on it: 'Dr. W. C. Oral'. You went through some years of preparation. That took time; that took some pains too; and 'nota bene', you accepted as true what they told you about truths of the anatomy and geography of the oral cavity; all the while you enjoyed perfect freedom; but it was not permitted you to throw aside science in so far as it pertains to dentistry and using chemicals that are fine for removing paint; instruments designed to construct Diesel engines and theories that are used in hog-raising. So in your period of preparation you were working towards your profession with faith, natural of course, but nevertheless—faith! Apply the same thing to the supernatural and you have supernatural faith.

Therefore, anyone — child, man, ditch-digger, physician, priest, and go on down the line—who views and accepts his suffering—whatever it may

be—in the light of Christ on His Cross, is able to bear suffering better than the one who does not see suffering through our Suffering Savior.

Now here is where I fade out. Think that out and I believe you will have the answer to your question. Physical

strength, profession is not the guarantee. The grace of God given in faith and prayer is power to back our resignation and willingness to bear suffering in the true Christian spirit.

With all good wishes, sincerely

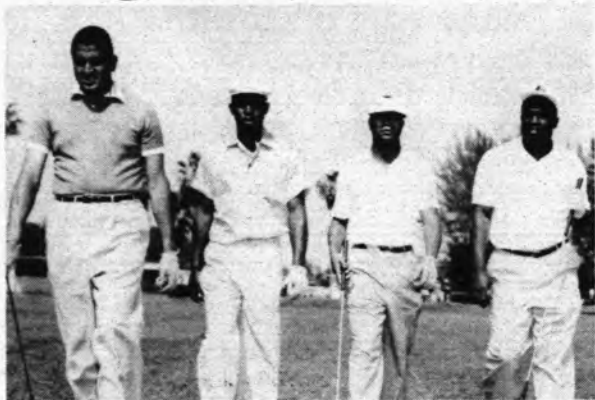
(Rev.) P. Edward Parochus



Bishop Sidney M. Metzger of El Paso, Texas (right) and Monsignor Lawrence E. Gaynor of El Paso are decorated by the Spanish Government for their outstanding services 'in helping to preserve the ancient Spanish heritage and culture of the Southwest'.

DIVINE WORD MISSIONARIES

Current News!



Don Newcombe, Junior Gilliam, Larry Doby and Jackie Robinson trudge down the fairway during the Baseball Players' Golf Tournament in Miami, Florida the middle of February.



Roy Wilkins, executive secretary of the N. A. A. C.P. testifies before the Senate Constitutional Rights Committee during the hearing of civil rights requests.



Witnesses testifying before the Senate Constitutional Rights Committee were Sen. Irving Ives, New York; Attorney-General Herbert Brownell; and Sen. John Stennis, Mississippi.



The Holy Father shows his love for little ones by caressing the cheeks of this small child during a general audience in St. Peter's.



Maryknoller named and consecrated auxiliary Bishop of Santa Cruz, Bolivia recently in St. Patrick's Cathedral, New York: His Excellency, the Most Rev. Charles A. Brown, M.M.



The Most Rev. Leo A. Pursley is installed as Bishop of Ft. Wayne, Ind., succeeding the late Archbishop Noll. Pictured with Bishop Pursley are Thomas Cardinal Tien, S.V.D. (left) and Archbishop Paul C. Schulte of Indianapolis (right).

Two New Native Bishops for Africa

(Nineteen of African descent named by Pope Pius XII since 1939)

1. *Bishop Gantin*

On February 3, 1957, in the chapel of the Propaganda College in Rome, Father Bernardine Gantin, a native of French West Africa, was consecrated Bishop by Cardinal Eugene Tisserant, dean of the College of Cardinals. He will serve as Auxiliary to the Most Reverend Ludwig Parisot, Archbishop of Cotonou, Dahomey, F.W.A.

The new Bishop, appointed by Pope Pius XII, was born on May 8, 1922, in the town of Toffo, Dahomey. As a boy of thirteen he entered the minor seminary at Ouidah in 1935. There he pursued secondary studies until 1942. In that year, because of World War II, the young seminarian had to interrupt his studies. For the next five years he taught Latin and French. From 1947 to 1952 the future Bishop studies philosophy and theology in the major seminary of the vicariate. Father Gantin was ordained to the priesthood on January 14, 1952. His first assignment was teaching in the minor seminary, a task he ably performed until October, 1953, when his Bishop sent him to Rome for post-graduate studies.

In Rome, Father Gantin received licentiate (master's) degrees in theology and canon law, and was in the midst of his studies for a doctorate in canon law when he received his episcopal appointment. While in Rome, Father Gantin resided at St. Peter's College, staffed by Divine Word Missionaries, and studies at the Pontifical College "Propaganda Fide".

The 34-year-old Bishop is the second of five children. His father died in 1936. His mother, who is of West African royal descent, is still living. A younger brother is completing medical studies in Paris.

Dahomey, West Africa, has a population of about 200,000 people, of whom approximately 131,000 are Cath-



His Excellency, Bishop Gantin was consecrated recently by His Eminence Eugene Cardinal Tisserant, Dean of the Sacred College of Cardinals. Bishop Gantin became the 17th Negro Bishop consecrated by our present Holy Father, Pope Pius XII. Among these 17 is St. Augustine's own Alumnus, Bishop Joseph O. Bowers of Accra, Ghana (West Africa).

olics. There are 34 diocesan and 52 order-priests. Major seminarians number 23, Sisters 106. Thirty-three Catholic schools have an enrollment of 19,100 pupils.

Priests of the Society of the African Missions (S.M.A.) have been working in Dahomey for over one hundred years.

2. *Bishop Otunga*

The Most Reverend Maurice Otunga, consecrated a Bishop on February 25, 1957, is the first native of Kenya, East Africa, elevated to this dignity. The 35 year old Negro prelate, ordained a priest in 1950, will act as Auxiliary Bishop of Kisumu in Kenya.

Current News!



Don Newcombe, Junior Gilliam, Larry Doby and Jackie Robinson trudge down the fairway during the Baseball Players' Golf Tournament in Miami, Florida the middle of February.



Roy Wilkins, executive secretary of the N. A. A. C. P. testifies before the Senate Constitutional Rights Committee during the hearing of civil rights requests.



Witnesses testifying before the Senate Constitutional Rights Committee were Sen. Irving Ives, New York; Attorney-General Herbert Brownell; and Sen. John Stennis, Mississippi.



The Holy Father shows his love for little ones by caressing the cheeks of this small child during a general audience in St. Peter's.



Maryknoller named and consecrated auxiliary Bishop of Santa Cruz, Bolivia recently in St. Patrick's Cathedral, New York: His Excellency, the Most Rev. Charles A. Brown, M.M.



The Most Rev. Leo A. Pursley is installed as Bishop of Ft. Wayne, Ind., succeeding the late Archbishop Noll. Pictured with Bishop Pursley are Thomas Cordinal Tien, S.V.D. (left) and Archbishop Paul C. Schulte of Indianapolis (right).

Two New Native Bishops for Africa

(Nineteen of African descent named by Pope Pius XII since 1939)

1. *Bishop Gantin*

On February 3, 1957, in the chapel of the Propaganda College in Rome, Father Bernardine Gantin, a native of French West Africa, was consecrated Bishop by Cardinal Eugene Tisserant, dean of the College of Cardinals. He will serve as Auxiliary to the Most Reverend Ludwig Parisot, Archbishop of Cotonou, Dahomey, F.W.A.

The new Bishop, appointed by Pope Pius XII, was born on May 8, 1922, in the town of Toffo, Dahomey. As a boy of thirteen he entered the minor seminary at Ouidah in 1935. There he pursued secondary studies until 1942. In that year, because of World War II, the young seminarian had to interrupt his studies. For the next five years he taught Latin and French. From 1947 to 1952 the future Bishop studies philosophy and theology in the major seminary of the vicariate. Father Gantin was ordained to the priesthood on January 14, 1952. His first assignment was teaching in the minor seminary, a task he ably performed until October, 1953, when his Bishop sent him to Rome for post-graduate studies.

In Rome, Father Gantin received licentiate (master's) degrees in theology and canon law, and was in the midst of his studies for a doctorate in canon law when he received his episcopal appointment. While in Rome, Father Gantin resided at St. Peter's College, staffed by Divine Word Missionaries, and studies at the Pontifical College "Propaganda Fide".

The 34-year-old Bishop is the second of five children. His father died in 1936. His mother, who is of West African royal descent, is still living. A younger brother is completing medical studies in Paris.

Dahomey, West Africa, has a population of about 200,000 people, of whom approximately 131,000 are Cath-



His Excellency, Bishop Gantin was consecrated recently by His Eminence Eugene Cardinal Tisserant, Dean of the Sacred College of Cardinals. Bishop Gantin became the 17th Negro Bishop consecrated by our present Holy Father, Pope Pius XII. Among these 17 is St. Augustine's own Alumnus, Bishop Joseph O. Bowers of Accra, Ghana (West Africa).

olics. There are 34 diocesan and 52 order-priests. Major seminarians number 23, Sisters 106. Thirty-three Catholic schools have an enrollment of 19,100 pupils.

Priests of the Society of the African Missions (S.M.A.) have been working in Dahomey for over one hundred years.

2. *Bishop Otunga*

The Most Reverend Maurice Otunga, consecrated a Bishop on February 25, 1957, is the first native of Kenya, East Africa, elevated to this dignity. The 35 year old Negro prelate, ordained a priest in 1950, will act as Auxiliary Bishop of Kisumu in Kenya.

A TRIBUTE

to the late

Bishop Jules B. Jeanmard

*Recently retired Bishop of the
Lafayette Diocese, La.*

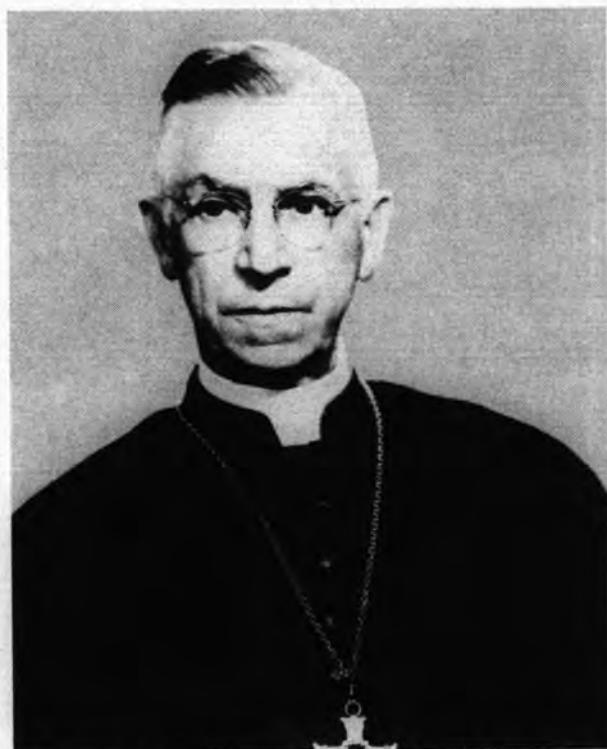
EDITOR'S NOTE: *Father Maurice Rousseve, a Divine Word Missionary, was one of the first four colored priests ordained at St. Augustine's in 1934. At present Father is pastor of St. Benedict's Parish in Duson, La.*

FATHER MAURICE ROUSSEVE, S.V.D.

"On Saturday morning, February 23 at St. Patrick's Hospital, Lake Charles, Louisiana after long years of devoted service, Bishop Jules B. Jeanmard, consoled by the Sacraments of Mother Church, died peacefully in the Lord." This restrained message sent to all the clergy of the Diocese by the Most Reverend Maurice Schexnayder, first Coadjutor and then successor of the deceased must have made a profound impression on all who read it. This was especially true of the Divine Word colored Fathers working in the Diocese. For they knew only too well that whatever success attended their efforts, after Divine Providence and the Society of the Divine Word, they owed a debt of tremendous gratitude to the late Bishop Jeanmard.



Rev. Maurice Rousseve, S.V.D., author. Father Rousseve is one of the first Colored priests ordained in this country. His ordination took place in 1934 at the Divine Word Seminary in Bay Saint Louis, Mississippi home office of the ST. AUGUSTINE'S CATHOLIC MESSENGER.



Bishop Jules B. Jeanmard, D.D., LL.D., deceased in the Lord, February 23, 1957.

Till their advent in the Diocese, there had been few colored priests ordained in the course of years and in different parts of the country. In fact some openly stated that the time wasn't ripe, or that colored just couldn't make good priests because of their lack of intellectual ability or moral stamina. Things had come to a standstill, a dead end had been reached. A religious community that had started to train colored priests and had actually had a few ordained, finally had to cease their efforts because they couldn't find any Bishop to take them into their Diocese.

That was when the Society of the Divine Word stepped into the picture. In 1920 it started out to prove something. Given the opportunity and provided with the right training, colored young men could and would make just as good and just as devoted priests as the members of any other group. Why should the priesthood be an exception? They had become good teachers, lawyers, doctors, and so forth; so why couldn't they make good priests! The truth was that no concerted and concentrated effort had been made. It was



Bishop Jeanmard confirms at St. Joseph Church, Broussard, La., March 13, 1955. In background stands the author.

time and past time to do something about it, and Divine Providence took care of the situation by sending the Society of the Divine Word to succeed where others had failed or done nothing about it.

The work got off to a slow but solid beginning. All the Bishops of the country had been contacted and their approval solicited. Soon students from different parts of the country and Central America and even the West Indies began to trickle in. The Divine Word Missionaries sank some of their best men into the project, for it was now or never. Fail now, and the work would be retarded another twenty-five years, and the hopes of so many would be shattered again. But fail it did not, even though it was not without its share of difficulties, setbacks, and opposition. Even a prominent member of the Negro Press called it a Jim Crow institution, though it was no more "Jim Crow" than all the other Negro institutions dotting the Southland. No one spoke about inter-racialism or integration in the South in those days. That had to wait for a

later date. More ground work had to be done. Let's not forget, that was almost twenty-five years ago, and much has happened since then!

By the year 1934 the first class, four in all, was ready for ordination. As full-fledged members of the Society of the Divine Word, with its mission work found on every continent, they had to be ready to go to any corner of the world. However, their natural desire was to work in this country, among their own people. After all, had not St. Augustine's been started with that in mind, to provide the colored people of America with a native clergy?

What Bishop was ready to accept them? Where would be their first field of work? So much depended on the right start. A wrong assignment was bound to be a crippling blow, as well as crushing setback to this all-important work. Then, make no mistake about that, only too many were ready with the trite "*I told you so*", "*I knew it wouldn't work*", and so forth. Added to this were the still unanswered questions. Did the colored people really wish to have their own priests? Would they give them the respect, the confidence, the cooperation they were accustomed to give to white priests? It's so easy to develop an inferiority com-



Bishop Jeanmard welcomed the first Colored priests to his diocese.

*Recently retired Bishop of the
Lafayette Diocese, La.*

EDITOR'S NOTE: *Father Maurice Rousseve, a Divine Word Missionary, was one of the first four colored priests ordained at St. Augustine's in 1934. At present Father is pastor of St. Benedict's Parish in Duson, La.*

FATHER MAURICE ROUSSEVE, S.V.D.

"On Saturday morning, February 23 at St. Patrick's Hospital, Lake Charles, Louisiana after long years of devoted service, Bishop Jules B. Jeanmard, consoled by the Sacraments of Mother Church, died peacefully in the Lord." This restrained message sent to all the clergy of the Diocese by the Most Reverend Maurice Schexnayder, first Coadjutor and then successor of the deceased must have made a profound impression on all who read it. This was especially true of the Divine Word colored Fathers working in the Diocese. For they knew only too well that whatever success attended their efforts, after Divine Providence and the Society of the Divine Word, they owed a debt of tremendous gratitude to the late Bishop Jeanmard.



Till their advent in the Diocese, there had been few colored priests ordained in the course of years and in different parts of the country. In fact some openly stated that the time wasn't ripe, or that colored just couldn't make good priests because of their lack of intellectual ability or moral stamina. Things had come to a standstill, a dead end had been reached. A religious community that had started to train colored priests and had actually had a few ordained, finally had to cease their efforts because they couldn't find any Bishop to take them into their Diocese.

That was when the Society of the Divine Word stepped into the picture. In 1920 it started out to prove something. Given the opportunity and provided with the right training, colored young men could and would make just as good and just as devoted priests as the members of any other group. Why should the priesthood be an exception? They had become good teachers, lawyers, doctors, and so forth; so why couldn't they make good priests! The truth was that no concerted and concentrated effort had been made. It was





time and past time to do something about it, and Divine Providence took care of the situation by sending the Society of the Divine Word to succeed where others had failed or done nothing about it.

The work got off to a slow but solid beginning. All the Bishops of the country had been contacted and their approval solicited. Soon students from different parts of the country and Central America and even the West Indies began to trickle in. The Divine Word Missionaries sank some of their best men into the project, for it was now or never. Fail now, and the work would be retarded another twenty-five years, and the hopes of so many would be shattered again. But fail it did not, even though it was not without its share of difficulties, setbacks, and opposition. Even a prominent member of the Negro Press called it a Jim Crow institution, though it was no more "Jim Crow" than all the other Negro institutions dotting the Southland. No one spoke about inter-racialism or integration in the South in those days. That had to wait for a

later date. More ground work had to be done. Let's not forget, that was almost twenty-five years ago, and much has happened since then!

By the year 1934 the first class, four in all, was ready for ordination. As full-fledged members of the Society of the Divine Word, with its mission work found on every continent, they had to be ready to go to any corner of the world. However, their natural desire was to work in this country, among their own people. After all, had not St. Augustine's been started with that in mind, to provide the colored people of America with a native clergy?

What Bishop was ready to accept them? Where would be their first field of work? So much depended on the right start. A wrong assignment was bound to be a crippling blow, as well as crushing setback to this all-important work. Then, make no mistake about that, only too many were ready with the trite "*I told you so*", "*I knew it wouldn't work*", and so forth. Added to this were the still unanswered questions. Did the colored people really wish to have their own priests? Would they give them the respect, the confidence, the cooperation they were accustomed to give to white priests? It's so easy to develop an inferiority com-





In July 1942 Bishop Jeanmard blessed St. John Vianney chapel established at Mouton Switch, La. by the Rev. John Bowman, S.V.D. (standing on steps, right).

plex, when you never have your own over you, when everything worthwhile and desirable is in the hands of another group. How would the whites react to their presence in a Southern community? After all, there is really no such thing as an American priest, a Chinese priest, an African priest; they are all Catholic priests. Unfortunately, not everybody saw it that way, and, not being governed by such a conviction, there was no telling what their actions might be. All we could do was to hope for the best.

One Bishop, the short-lived Bishop Desmond of the Alexandria Diocese, came up with a plan—and publicised it—to have two of the four men to be ordained working in his Diocese, spending most of their time, at least in

the beginning, to looking after a school. While his sincerity was above question and his generosity highly appreciated, the Society of the Divine Word looked elsewhere for a better offer. Besides, even if Bishop Desmond's plans materialized, there were still two others to be assigned.

Then it was that Bishop Jeanmard, the first Bishop of the Lafayette Diocese and a native son, came to the fore. *"Give me all four of them, and I will find work for them all,"* he said in this or similar words. This should go down to this everlasting credit, especially when we remember that he was Southern-born and Southern-bred, and that his upbringing, his surroundings, life in general wherever he moved was in terms of the two-race setup that has wrought so much havoc in so many individuals lives and warped the mentality of so many otherwise well meaning people not strong enough to rise above their environment. Though he was proud of his Southern ancestry and even said he belonged to the old school of conservatives, when the time came, he rose to the occasion and went "all out" with his decision.

Needless to say, the Society accepted his offer and sent him a personal invitation to the ordination set for May 23, 1934. On that happy and memorable day three Bishops were



Immaculate Heart of Mary Church at Lafayette, La. was blessed by Bishop Jeanmard in 1934. At this church the first four Colored priests of the Divine Word Missionary Society were assigned to work. To Bishop Jeanmard's right stands the late Most Rev. Bishop Daniel Francis Desmond, D.D. (†Sept. 11, 1945). To Bishop Jeanmard's left is the late Father Herman Patzelt, S.V.D.

present, Bishop Gerow of Natchez, who was ordaining, Bishop Desmond, who meant so well, and Bishop Jeanmard, who had accepted the responsibility and met the challenge.

From the first day in the fall of 1934 that Bishop Jeanmard accepted us four colored priests and others that followed us, he was always the best of fathers, a prudent counselor, and a sympathetic Ordinary to the colored priests. Without fanfare or publicity he welcomed us, appointed us as Assistants to one of our older Fathers, the Reverend Herman Patzelt, S.V.D., then in charge of the Rosary Institute in Lafayette, who was the first Pastor of the newly established Immaculate Heart of Mary Parish on the outskirts of Lafayette. The Pastor retained his residence at the Rosary, while the four priests lived in the Rectory adjoining the church, and, under the supervision and guidance of the Pastor, started their parochial work.

That meant hard work, and all the harder, since we were new at it and there was no one at hand—the Pastor lived about a half mile away—at times when we would have appreciated an encouraging word or prudent advice. Saying Mass, taking up the census, rectifying marriages, looking after the sick, teaching catechism in the school, administering the Sacraments, making converts—in a word organizing a parish and getting it going, that was our task, and a welcome one it was.

Between times His Excellency and good Monsignor Vigliero, who has served the Diocese so long and so well under the shadow of the Bishop, or Monsignor Teurlings, to mention just three of the Diocesan Officials, would pay us visits, see how we were getting along, encourage us to keep up the good work.

Bishop Jeanmard had decided well, Lafayette was an ideal spot to make such a start and let it serve as a testing ground. While it was a Southern town, racial relations have never been strained, there's a good and whole-

some Catholic atmosphere, since most of the members of both groups have been Catholic for generations.

The work progressed satisfactorily. The Bishop did not coddle his first colored priests on the one hand, nor shunt them to the sideline as undesirables. Nor did he foist them on the local clergy. If he moved slowly, he moved also deliberately and with a purpose. Little by little, he began having them attend the clergy conference, he appointed them at times to key positions in Diocesan functions, he invited them to social gatherings of the clergy, and saw to it in all these things that no difference was made with them. They were priests, his priests, priests like all other priests. He'd carry on conversations with them as he went around speaking to other members of the clergy. In a word, they "belonged," and he had no apologies to make, nor did he, to our knowledge, make any. This was his public attitude.

In an official capacity he always received his colored Fathers most graciously and was most generous whenever he could be of any assistance to them. In the privacy of his own inner circle, he was all courtesy, all kindness. More than one colored priest on more than one occasion was honored by being invited to his own table as a guest with the other members of his household.

It was not only the Divine Word Missionaries that were received into the Diocese. When the Holy Ghost Fathers had one available, he was more than glad to have him join the rest of the clergy of Lafayette. In the course of time it was his pleasure to accept colored members of the secular clergy and incardinate them in the Diocese. Further than that, he threw open the doors of his own Minor Seminary, the Immaculate, to deserving young colored boys wishing to start studying for the priesthood.

Today a colored priest is no longer a rarity. Bishop after Bishop has or-

(Continued on Page 115)



In July 1942 Bishop Jeanmard blessed St. John Vianney chapel established at Mouton Switch, La. by the Rev. John Bowman, S.V.D. (standing on steps, right).

plex, when you never have your own over you, when everything worthwhile and desirable is in the hands of another group. How would the whites react to their presence in a Southern community? After all, there is really no such thing as an American priest, a Chinese priest, an African priest; they are all Catholic priests. Unfortunately, not everybody saw it that way, and, not being governed by such a conviction, there was no telling what their actions might be. All we could do was to hope for the best.

One Bishop, the short-lived Bishop Desmond of the Alexandria Diocese, came up with a plan—and publicised it—to have two of the four men to be ordained working in his Diocese, spending most of their time, at least in

the beginning, to looking after a school. While his sincerity was above question and his generosity highly appreciated, the Society of the Divine Word looked elsewhere for a better offer. Besides, even if Bishop Desmond's plans materialized, there were still two others to be assigned.

Then it was that Bishop Jeanmard, the first Bishop of the Lafayette Diocese and a native son, came to the fore. *"Give me all four of them, and I will find work for them all,"* he said in this or similar words. This should go down to this everlasting credit, especially when we remember that he was Southern-born and Southern-bred, and that his upbringing, his surroundings, life in general wherever he moved was in terms of the two-race setup that has wrought so much havoc in so many individuals lives and warped the mentality of so many otherwise well meaning people not strong enough to rise above their environment. Though he was proud of his Southern ancestry and even said he belonged to the old school of conservatives, when the time came, he rose to the occasion and went "all out" with his decision.

Needless to say, the Society accepted his offer and sent him a personal invitation to the ordination set for May 23, 1934. On that happy and memorable day three Bishops were



Immaculate Heart of Mary Church at Lafayette, La. was blessed by Bishop Jeanmard in 1934. At this church the first four Colored priests of the Divine Word Missionary Society were assigned to work. To Bishop Jeanmard's right stands the late Most Rev. Bishop Daniel Francis Desmond, D.D. (†Sept. 11, 1945). To Bishop Jeanmard's left is the late Father Herman Patzelt, S.V.D.

present. Bishop Gerow of Natchez, who was ordaining, Bishop Desmond, who meant so well, and Bishop Jeanmard, who had accepted the responsibility and met the challenge.

From the first day in the fall of 1934 that Bishop Jeanmard accepted us four colored priests and others that followed us, he was always the best of fathers, a prudent counselor, and a sympathetic Ordinary to the colored priests. Without fanfare or publicity he welcomed us, appointed us as Assistants to one of our older Fathers, the Reverend Herman Patzelt, S.V.D., then in charge of the Rosary Institute in Lafayette, who was the first Pastor of the newly established Immaculate Heart of Mary Parish on the outskirts of Lafayette. The Pastor retained his residence at the Rosary, while the four priests lived in the Rectory adjoining the church, and, under the supervision and guidance of the Pastor, started their parochial work.

That meant hard work, and all the harder, since we were new at it and there was no one at hand—the Pastor lived about a half mile away—at times when we would have appreciated an encouraging word or prudent advice. Saying Mass, taking up the census, rectifying marriages, looking after the sick, teaching catechism in the school, administering the Sacraments, making converts—in a word organizing a parish and getting it going, that was our task, and a welcome one it was.

Between times His Excellency and good Monsignor Vigliero, who has served the Diocese so long and so well under the shadow of the Bishop, or Monsignor Teurlings, to mention just three of the Diocesan Officials, would pay us visits, see how we were getting along, encourage us to keep up the good work.

Bishop Jeanmard had decided well, Lafayette was an ideal spot to make such a start and let it serve as a testing ground. While it was a Southern town, racial relations have never been strained, there's a good and whole-

some Catholic atmosphere, since most of the members of both groups have been Catholic for generations.

The work progressed satisfactorily. The Bishop did not coddle his first colored priests on the one hand, nor shunt them to the sideline as undesirables. Nor did he foist them on the local clergy. If he moved slowly, he moved also deliberately and with a purpose. Little by little, he began having them attend the clergy conference, he appointed them at times to key positions in Diocesan functions, he invited them to social gatherings of the clergy, and saw to it in all these things that no difference was made with them. They were priests, his priests, priests like all other priests. He'd carry on conversations with them as he went around speaking to other members of the clergy. In a word, they "belonged," and he had no apologies to make, nor did he, to our knowledge, make any. This was his public attitude.

In an official capacity he always received his colored Fathers most graciously and was most generous whenever he could be of any assistance to them. In the privacy of his own inner circle, he was all courtesy, all kindness. More than one colored priest on more than one occasion was honored by being invited to his own table as a guest with the other members of his household.

It was not only the Divine Word Missionaries that were received into the Diocese. When the Holy Ghost Fathers had one available, he was more than glad to have him join the rest of the clergy of Lafayette. In the course of time it was his pleasure to accept colored members of the secular clergy and incardinate them in the Diocese. Further than that, he threw open the doors of his own Minor Seminary, the Immaculate, to deserving young colored boys wishing to start studying for the priesthood.

Today a colored priest is no longer a rarity. Bishop after Bishop has or-

(Continued on Page 115)

Invest your **FUNDS** thru our **ANNUITY PLAN**

Send for
this **BOOKLET**



for
LIBERAL and ASSURED
LIFE
INCOME

SEND IN
COUPON

SOCIETY OF THE DIVINE WORD
ANNUITY DEPT.
BAY ST. LOUIS . . . MISSISSIPPI

DEAR FATHER:

I AM INTERESTED IN AN ANNUITY . . . PLEASE SEND ME YOUR
BOOKLET "HOW TO INVEST", WITHOUT ANY OBLIGATION.

NAME _____

ADDRESS _____

CITY _____

ZONE

STATE

ANNUITY DEPARTMENT
Society of the
DIVINE WORD
BAY ST. LOUIS
MISSISSIPPI

NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.



EDITOR'S NOTE: "No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.

CHAPTER 11 — COLOR-BLIND

SYNOPSIS: Many veteran missionaries in the southern missions were distressed at the amount of attention which Father Megan gave to hospitals and in general to adults before he had a school in progress. But they had something to learn from this attack. It brought results. Father Tom won over converts by his charity, and, once they were won over, he defended them with great vigor against ostracism by Protestant relatives and friends.

On occasion, Father Tom was also a fearless peacemaker. During a Saturday night brawl, two drunken Negroes with drawn revolvers made ready to punctuate their argument with ungrammatical bullets. Megan pounced between the two men, clipped out orders, and the wrangling terminated with both guns in his possession.

The bishop of the diocese received unqualified respect and obedience from Rosary Catholic Mission. On the basis of dire poverty, Father Tom could have arranged for a dispensation from the extra collections in the diocese. But he insisted on preaching these collections and faithfully forwarding the "widow's mite" of his infant parish to Bishop Gerow. This was part of his energetic program: never to pamper his flock with excuses and immunities, but to inculcate in them support of and allegiance to the bishop; to impress on them that Rosary Catholic Mission, small though it be, was a functioning unit of the Natchez

Diocese, and therefore an essential constituent of the Roman Catholic Church.

As in China (where his Christians could stand up to any Catholics throughout the world in the knowledge of their religion), Father Tom's catechizing was consummately thorough. Instruction periods were never less than an hour. Material was repeated incessantly. Each prospective convert was cautiously analyzed and screened: "Joe is ready for baptism. Dick needs to be exposed to more hours of instruction. Mary must be steeled against ostracism; etc.

A typical Megan innovation sparked Sunday morning services. He introduced 15 minutes of plain-spoken exhortation, friendly counsel, and interesting facts before the 9 o'clock Mass. He'd slowly pace the middle aisle of the church, ping-ponging questions and answers with his parishioners, always with a cross-legged ease that delighted everyone.

PARISHIONER: "Father, a Protestant friend of mine is sick in the hospital. Will you come and bless him?"

MEGAN: "I certainly will, Joe. See me after Mass and give me his name."

PARISHIONER: "Father, why was our church called Rosary Catholic Mission?"

Invest your **FUNDS** thru
our

Send for
this BOOKLET



for
LIBERAL and ASSURED
**LIFE
INCOME**



SEND IN
COUPON

SOCIETY OF THE DIVINE WORD
ANNUITY DEPT.
BAY ST. LOUIS . . . MISSISSIPPI

DEAR FATHER:

I AM INTERESTED IN AN ANNUITY . . . PLEASE SEND ME YOUR
BOOKLET "HOW TO INVEST", WITHOUT ANY OBLIGATION.

NAME _____

ADDRESS _____

CITY _____

ZONE

STATE

ANNUITY DEPARTMENT

Society of the
DIVINE WORD

BAY ST. LOUIS
MISSISSIPPI



Father Thomas Megan

EDITOR'S NOTE: "No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.

CHAPTER 11 — COLOR-BLIND

SYNOPSIS: Many veteran missionaries in the southern missions were distressed at the amount of attention which Father Megan gave to hospitals and in general to adults before he had a school in progress. But they had something to learn from this attack. It brought results. Father Tom won over converts by his charity, and, once they were won over, he defended them with great vigor against ostracism by Protestant relatives and friends.

On occasion, Father Tom was also a fearless peacemaker. During a Saturday night brawl, two drunken Negroes with drawn revolvers made ready to punctuate their argument with ungrammatical bullets. Megan pounced between the two men, clipped out orders, and the wrangling terminated with both guns in his possession.

The bishop of the diocese received unqualified respect and obedience from Rosary Catholic Mission. On the basis of dire poverty, Father Tom could have arranged for a dispensation from the extra collections in the diocese. But he insisted on preaching these collections and faithfully forwarding the "widow's mite" of his infant parish to Bishop Gerow. This was part of his energetic program: never to pamper his flock with excuses and immunities, but to inculcate in them support of and allegiance to the bishop; to impress on them that Rosary Catholic Mission, small though it be, was a functioning unit of the Natchez

Diocese, and therefore an essential constituent of the Roman Catholic Church.

As in China (where his Christians could stand up to any Catholics throughout the world in the knowledge of their religion), Father Tom's catechizing was consummately thorough. Instruction periods were never less than an hour. Material was repeated incessantly. Each prospective convert was cautiously analyzed and screened: "Joe is ready for baptism. Dick needs to be exposed to more hours of instruction. Mary must be steeled against ostracism; etc.

A typical Megan innovation sparked Sunday morning services. He introduced 15 minutes of plain-spoken exhortation, friendly counsel, and interesting facts before the 9 o'clock Mass. He'd slowly pace the middle aisle of the church, ping-ponging questions and answers with his parishioners, always with a cross-legged ease that delighted everyone.

PARISHIONER: "Father, a Protestant friend of mine is sick in the hospital. Will you come and bless him?"

MEGAN: "I certainly will, Joe. See me after Mass and give me his name."

PARISHIONER: "Father, why was our church called Rosary Catholic Mission?"

MEGAN: "Well, three events set the scene for that name. 1) This parish came into existence on October 7, feast of the Most Holy Rosary. 2) Our Blessed Mother revealed to St. Dominic: 'The rosary is a devastating weapon in the battle against the enemies of our eternal salvation.' 3) Back home in Eldora, my family recited the rosary every night, and we always enjoyed God's blessings. So, by dedicating your church to the Holy Rosary, I want you to be reminded that: The family rosary will crown your life with earthly and supernatural blessings; the rosary will sweep you to victory in the hard fight against the devil; the rosary is the fastest, safest, surest way to heaven!"

PARISHIONER: "Father, are we going to have organ music in our church like the White church has?"

MEGAN: "Starting next Sunday, Catherine. Father Stier just brought an organ with him from up North, and I caught Annie McBride trying it out. From now on, she's going to be our organist and make sweet music for us!" (Which was news to Annie seated in church!)

PARISHIONER: "These Sunday Visitors you give us, Father; do we have to pay for them?"

MEGAN: "No, John. I'm merely asking you to take it home, read it, and study it. Incidentally, there are two good articles in this month's Catholic Digest. If you enjoy these articles, write to the editor and tell him about it. And the same goes with other magazines. If you find something in them you consider objectionable, especially for your children, write to the editor and voice your opinion. Let's throw our support behind wholesome publications. Remember, we're the Church Militant, the Fighting Church!"

Endowed with the Irish gift of gab and a subtle understanding of human hopes and frustrations, Father Tom produced sermons that were packed with thought. During the week, he'd

sketch Sunday's theme by jotting down notes and outlines. He took sober pride in delivering an original, well thought out, and stirring sermon. Howling babies never riled Father Tom during a sermon. Embarrassed parents were pleasantly reassured: "That's all right folks. Let the babies yell. It's a sign we're growing."

After the 9 o'clock Mass, "open house" in the rectory got under way for both Colored and White who had attended services. Father Tom, the ever genial host, "put on the coffee pot", and was rewarded for his efforts by seeing interracial good will flow as freely as his coffee. Pop Stokes noisily jangled a piggy bank as he moved among the gay, chatting guests. He has pasted this penciled note on the bank: "Help yourself to the coffee, but remember the 7th commandment!"

Never before in the history of Hattiesburg had Negroes and Whites mingled in church and rectory. Marie Johnson, wife of the President of Fisk University, had once remarked, "Eleven o'clock Sunday morning is the most segregated hour of American life." This black-and-white observation clashed with the colored picture in Rosary Catholic Mission. Segregationists were dismayed as both races hopped back and forth across the color line with the coffee pot. Color-blind Father Tom astutely side-stepped the issues of custom. Years ahead of the times, he neither committed himself publicly nor launched into open controversy over the question of flattening the color barrier. He bucked the age-old tradition with a prosaic, "We've got the best coffee in town. Come and get it!"

While adults in the rectory sipped their coffee and chatted with Father Megan, their children, both White and Colored, studied catechism in the church under the direction of the Sisters of Mercy from nearby Sacred Heart Parish.

From 2 to 5 o'clock Sunday afternoon, Father Tom carried out his home

visitations in the parish, usually eating dinner with one of the families. By 7 P.M. he had returned to the Mission for rosary, sermon, and benediction. These informal and chatty Sunday night sermons attracted both Catholic and non-Catholics.

Evening services completed, Megan had breviary to anticipate, letters to answer, Sunday papers to peruse. An ardent admirer of Bishop Sheen, he brought his bustling, fatiguing day to a peaceful close with a final meditation from one of the bishop's books.



The Bishop's Council of the Carribean met recently in Jamaica (Kingston). Monsignor Gladstone O. Wilson, chancellor of Kingston is pictured in the back row second from the right.



WINNER—Miss Alexis Jane Johnson of St. Joseph's School, Meridian, Mississippi, was named Betty Crocker Homemaker of Tomorrow. Alexis Jane received the highest score in the written examination on homemaking knowledge and attitudes. Father Clement Mathis, a Divine Word Missionary, is pastor and the Missionary Sisters of the Holy Ghost (S.Sp.S.) teach in the school.

Devotion
When it's so very hard
That effort starts to hurt you,
Then, faithfulness to duty
Is a virtue.

Moderation?
Faster and faster; more and
more;
Bigger and better than ever
before;
There is no limit: they're
always conceding;
But — heavenly days! —
where is it leading?

by A. Corne



MEGAN: "Well, three events set the scene for that name. 1) This parish came into existence on October 7, feast of the Most Holy Rosary. 2) Our Blessed Mother revealed to St. Dominic: 'The rosary is a devastating weapon in the battle against the enemies of our eternal salvation.' 3) Back home in Eldora, my family recited the rosary every night, and we always enjoyed God's blessings. So, by dedicating your church to the Holy Rosary, I want you to be reminded that: The family rosary will crown your life with earthly and supernatural blessings; the rosary will sweep you to victory in the hard fight against the devil; the rosary is the fastest, safest, surest way to heaven!"

PARISHIONER: "Father, are we going to have organ music in our church like the White church has?"

MEGAN: "Starting next Sunday, Catherine. Father Stier just brought an organ with him from up North, and I caught Annie McBride trying it out. From now on, she's going to be our organist and make sweet music for us!" (Which was news to Annie seated in church!)

PARISHIONER: "These Sunday Visitors you give us, Father; do we have to pay for them?"

MEGAN: "No, John. I'm merely asking you to take it home, read it, and study it. Incidentally, there are two good articles in this month's Catholic Digest. If you enjoy these articles, write to the editor and tell him about it. And the same goes with other magazines. If you find something in them you consider objectionable, especially for your children, write to the editor and voice your opinion. Let's throw our support behind wholesome publications. Remember, we're the Church Militant, the Fighting Church!"

Endowed with the Irish gift of gab and a subtle understanding of human hopes and frustrations, Father Tom produced sermons that were packed with thought. During the week, he'd

sketch Sunday's theme by jotting down notes and outlines. He took sober pride in delivering an original, well thought out, and stirring sermon. Howling babies never riled Father Tom during a sermon. Embarrassed parents were pleasantly reassured: "That's all right folks. Let the babies yell. It's a sign we're growing."

After the 9 o'clock Mass, "open house" in the rectory got under way for both Colored and White who had attended services. Father Tom, the ever genial host, "put on the coffee pot", and was rewarded for his efforts by seeing interracial good will flow as freely as his coffee. Pop Stokes noisily jangled a piggy bank as he moved among the gay, chatting guests. He has pasted this penciled note on the bank: "Help yourself to the coffee, but remember the 7th commandment!"

Never before in the history of Hattiesburg had Negroes and Whites mingled in church and rectory. Marie Johnson, wife of the President of Fisk University, had once remarked, "Eleven o'clock Sunday morning is the most segregated hour of American life." This black-and-white observation clashed with the colored picture in Rosary Catholic Mission. Segregationists were dismayed as both races hopped back and forth across the color line with the coffee pot. Color-blind Father Tom astutely side-stepped the issues of custom. Years ahead of the times, he neither committed himself publicly nor launched into open controversy over the question of flattening the color barrier. He bucked the age-old tradition with a prosaic, "We've got the best coffee in town. Come and get it!"

While adults in the rectory sipped their coffee and chatted with Father Megan, their children, both White and Colored, studied catechism in the church under the direction of the Sisters of Mercy from nearby Sacred Heart Parish.

From 2 to 5 o'clock Sunday afternoon, Father Tom carried out his home

visitations in the parish, usually eating dinner with one of the families. By 7 P.M. he had returned to the Mission for rosary, sermon, and benediction. These informal and chatty Sunday night sermons attracted both Catholic and non-Catholics.

Evening services completed, Megan had breviary to anticipate, letters to answer, Sunday papers to peruse. An ardent admirer of Bishop Sheen, he brought his bustling, fatiguing day to a peaceful close with a final meditation from one of the bishop's books.



The Bishop's Council of the Caribbean met recently in Jamaica (Kingston). Monsignor Gladstone O. Wilson, chancellor of Kingston is pictured in the back row second from the right.



WINNER—Miss Alexis Jane Johnson of St. Joseph's School, Meridian, Mississippi, was named Betty Crocker Homemaker of Tomorrow. Alexis Jane received the highest score in the written examination on homemaking knowledge and attitudes. Father Clement Mathis, a Divine Word Missionary, is pastor and the Missionary Sisters of the Holy Ghost (S.Sp.S.) teach in the school.

Devotion
When it's so very hard
That effort starts to hurt you,
Then, faithfulness to duty
Is a virtue.

Moderation?
Faster and faster; more and
more;
Bigger and better than ever
before;
There is no limit: they're
always conceding;
But — heavenly days! —
where is it leading?

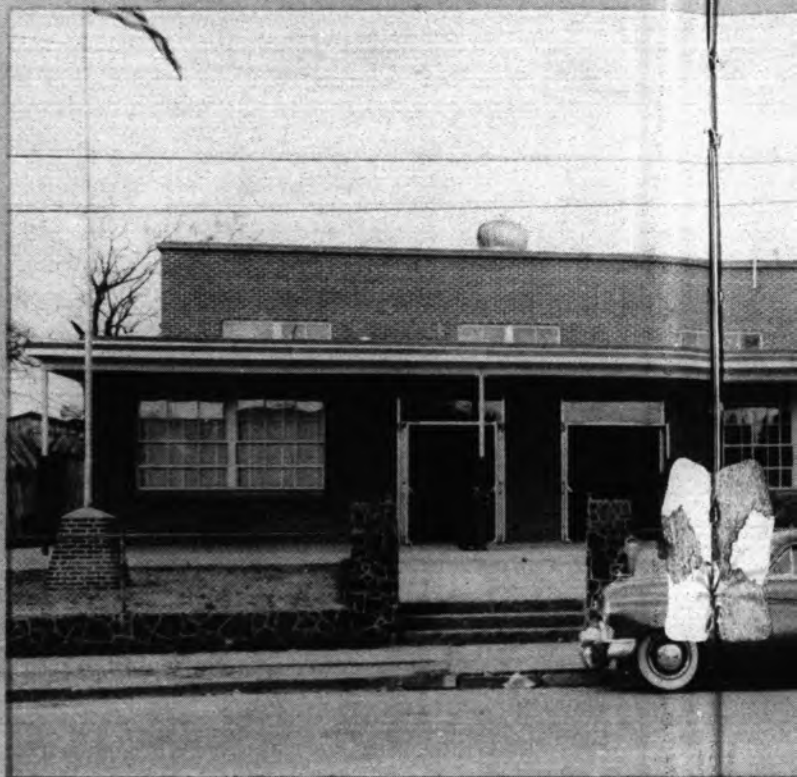
by A. Corne



NEW SCHOOL F



Archbishop Thomas J. Toolen, D.D. of Mobile gives principal address.



The new school of contemporary

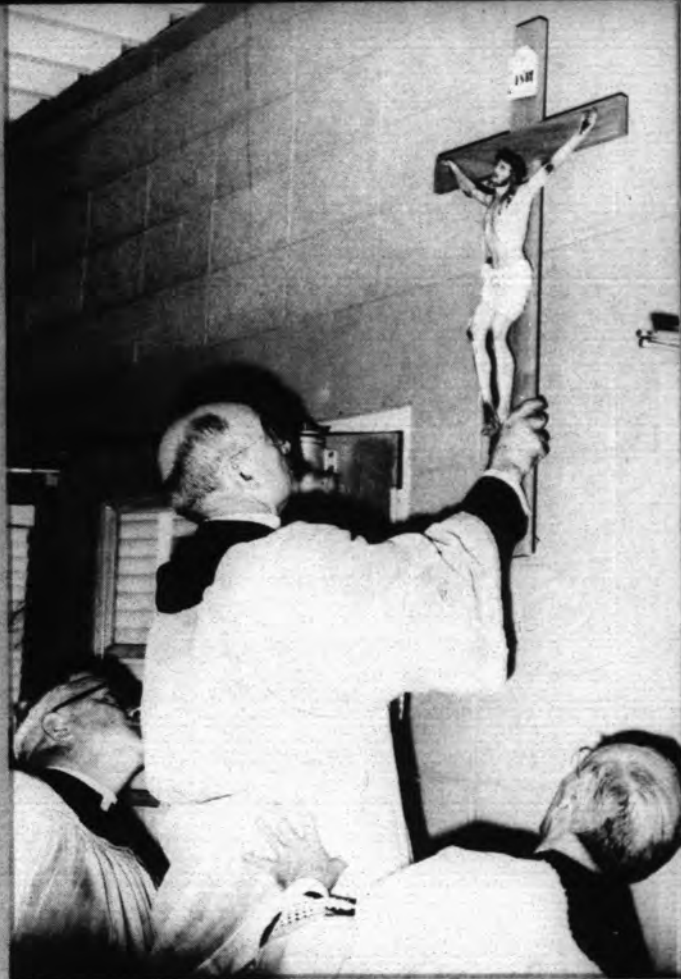
Very Rev. Thomas P. McNamara, S.S.J., Superior General of the Josephites blesses the marble statue of Our Lady of Grace.



...OL FOR MOBILE



...w school of contemporary design.



Father Walter Mulroney, S.S.J., hangs the blessed crucifix in the new building

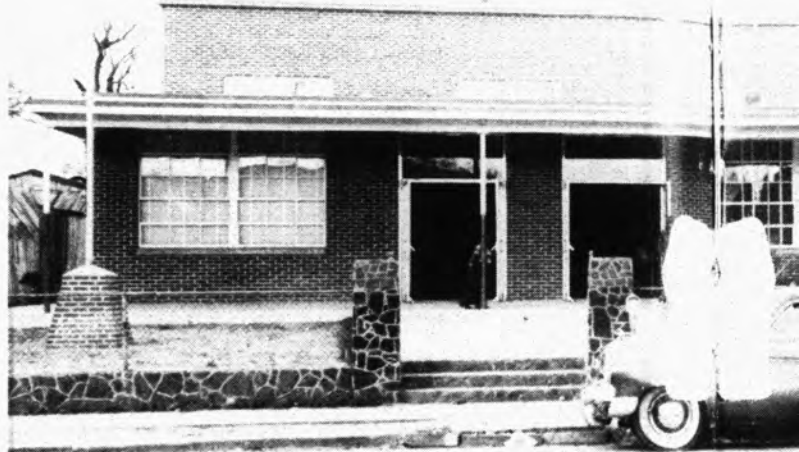
A portion of the procession on dedication Sunday.



NEW SCHOOL F



Archbishop Thomas J. Toolen, D.D. of Mobile gives principal address.



The new school of contemporary architecture.

Very Rev. Thomas P. McNamara, S.S.J., Superior General of the Josephites blesses the marble statue of Our Lady of Grace.



DOOL FOR MOBILE



new school of contemporary design.



Father Walter Mulroney, S.S.J., hangs the blessed crucifix in the new building

A portion of the procession on dedication Sunday.



NEW SCHOOL for MOBILE

By REV. HUBERT SINGLETON, S.V.D.

On Sunday, February 10 of this year His Excellency Archbishop Thomas J. Toolen, D.D. of Mobile-Birmingham Diocese solemnly dedicated the new grammar school for children of Most Pure Heart of Mary Parish in Mobile, Alabama.

Present for the dedication were 4 monsignori of the Mobile-Birmingham Diocese, 35 priests, about 80 Sisters and several hundred lay people. The Knights of Peter Claver graced the occasion when they formed ranks in full regalia to provide an honor guard for the Most Rev. Archbishop.

The Bishop blessed the handsome brick building and was then escorted into the school's beautiful auditorium where dedicatory ceremonies and addresses were held.

Rev. Vincent D. Warren, S.S.J. briefly reviewed the glorious history of Most Pure of Mary Parish. He was careful to point out the importance of the parochial school for educating our children to their true dignity as members of the Mystical Body.

The Very Rev. Thomas P. McNamara, S.S.J., Superior General of the Josephite Fathers who care for Most Pure Heart of Mary Parish expressed thanks to the various sources of help for erecting the school.

Archbishop Thomas J. Toolen, chose the occasion to pinpoint the unenviable record of Catholicism among the Negroes in his diocese. In the Mobile-Birmingham Diocese there are more than 1,000,000 Negroes of whom but 15,000 are Catholics, said the Bishop. The low percentage is due to several

factors of which a long felt lack of priests and Sisters was singled for citation.

The parochial school system of Mobile-Birmingham cares for 5,000 Negro children. More than half, or 3,500 of these are non-Catholic pupils. With the white children in his diocesan schools the percentage is quite the opposite, the Bishop pointed out.

Most Pure Heart of Mary Parish is cared for by the Josephite Fathers. The pastor is Rev. Edward Norton, S.S.J. The assistant pastor is Rev. Aimee Boucher, S.S.J. The school is staffed by the Dominican Sisters of Sinsinawa, Wisconsin. Both the grammar school and the high school are under their tutelage.

POINTS OF VIEW

It has always been a favorite entertainment of mine to stand on a busy corner and watch the people go by. Last spring, when I was doing a broadcast down in Mexico City, I took the chance to play my old game. I walked across the street from the place where I had lunched and stood there studying the people. A Mexican walked past, looked toward me and tipped his hat. I thought at first it might be a mistake. But then I realized he must have seen me in the movies.

Then a second and a third man walked past and tipped their hats. It suddenly dawned on me that I was better known in Mexico than I had imagined. I knew that sooner or later people would gather around and compel me to quit my pleasure post. But it was fun while it lasted. And it was a great feeling of satisfaction to be so internationally known and loved.

However, when nearly every man tipped his hat, and I had tipped mine in return, it occurred to me that it was almost impossible that I was *that* well known in Mexico. I looked around.

I was standing before a Catholic Church.

—Edgar Bergen.

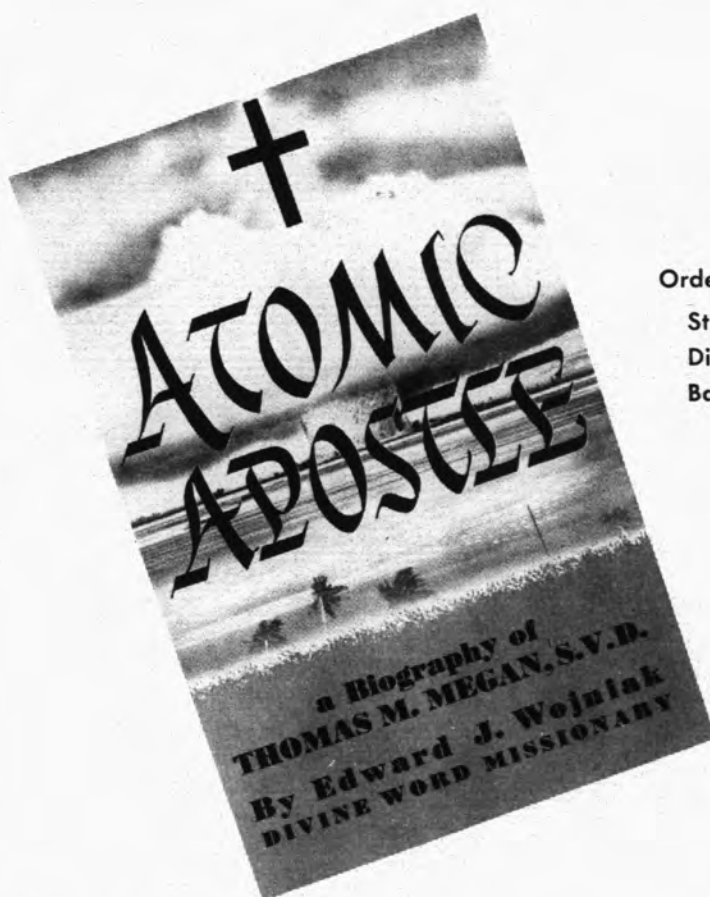
A TRIBUTE . . .

(Continued from Page 107)

dained them and has given them various assignments in the Diocese. There are few if any Seminary today in the whole country in which a colored young man is not welcome. Many religious communities, both of priests and brothers, now take colored without question.

If all this has happened within the past twenty-five years, if the colored priests of America have taken their

place side by side with priests of other racial strains, it's because just twenty-three years ago today a certain Catholic Bishop, born and brought up in the South, a real Southern gentleman in the best sense of the word, had enough vision and courage and determination to see what others did not see, that God was with him and that God Himself would bless his efforts with unprecedented success. And that Bishop was none other than the late Bishop Jules Benjamin Jeanmard of happy and blessed memory.



Price \$3.50

Order from:

St. Augustine's Messenger
Divine Word Missionaries
Bay St. Louis, Mississippi

Dear Father:

Enclosed is my offering of \$_____ for _____ copies of the "ATOMIC APOSTLE".

Name _____

Address _____

City _____ State _____

Help Complete a Burse

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

Incomplete Burses

At "St. Augustine's" — Bay St. Louis, Mississippi

	Rec'd. Last Month	Total	Am't. Needed
Our Lady of Sorrows	\$653.40	\$3,984.00	\$1,016.00
St. Joseph	5.00	2,588.50	2,411.50
Blessed Martin de Porres No. 6	108.00	1,474.74	3,525.26
Little Flower	—	1,288.25	3,711.75
St. Jude	10.00	1,660.50	3,339.50
Holy Ghost	5.00	1,081.70	3,918.30
St. Matthias	—	861.50	4,138.50
St. Elizabeth	—	583.00	4,317.00
Our Lady of Fatima	9.00	591.00	4,409.00
St. Madeline Sophie Barat	5.00	351.50	4,648.50
St. Martha	—	355.00	4,645.00

At "Marygrove" — Arlington, California

Little Flower No. 2	6.00	\$1,491.00	\$3,509.00
Sacred Heart	3.00	903.00	4,097.00
Our Lady of Fatima	4.00	54.00	4,946.00
St. Joseph	2.00	27.00	4,973.00
Holy Ghost	3.00	30.00	4,970.00
St. Anthony	2.00	27.00	4,973.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of \$ towards the completion of your burse for your seminary in

Name

Address

City Zone State

Send your contributions to: Father Pung, S.V.D., Provincial
Bay St. Louis, Mississippi

Along the Divine Word Mission Trail!!!



Among our Divine Word Missionaries here in the Southland is Father Walter Bowman, S.V.D., pastor of St. Rose de Lima Church in Bay St. Louis. Father Francis X. Theriault, S.V.D. is assistant pastor of St. Rose. Scenes of the work at St. Rose Church and the School conducted by Sisters Servants of the Holy Spirit form the Mission Trail News for this month.



The beautiful and devotional Church of St. Rose de Lima.

INTENTIONAL SECOND EXPOSURE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

	Rec'd. Last Month	Total	Am't. Needed
Our Lady of Sorrows	\$653.40	\$3,984.00	\$1,016.00
St. Joseph	5.00	2,588.50	2,411.50
Blessed Martin de Porres No. 6	108.00	1,474.74	3,525.26
Little Flower	—	1,288.25	3,711.75
St. Jude	10.00	1,660.50	3,339.50
Holy Ghost	5.00	1,081.70	3,918.30
St. Matthias	—	861.50	4,138.50
St. Elizabeth	—	583.00	4,317.00
Our Lady of Fatima	9.00	591.00	4,409.00
St. Madeline Sophie Barat	5.00	351.50	4,648.50
St. Martha	—	355.00	4,645.00

Little Flower No. 2	6.00	\$1,491.00	\$3,509.00
Sacred Heart	3.00	903.00	4,097.00
Our Lady of Fatima	4.00	54.00	4,946.00
St. Joseph	2.00	27.00	4,973.00
Holy Ghost	3.00	30.00	4,970.00
St. Anthony	2.00	27.00	4,973.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of \$ _____ towards the completion of your _____ burse for your seminary in _____

Name _____

Address _____

City _____ Zone _____ State _____



Among our Divine Word Missionaries here in the Southland is Father Walter Bowman, S.V.D., pastor of St. Rose de Lima Church in Bay St. Louis. Father Francis X. Theriault, S.V.D. is assistant pastor of St. Rose. Scenes of the work at St. Rose Church and the School conducted by Sisters Servants of the Holy Spirit form the Mission Trail News for this month.



The beautiful and devotional Church of St. Rose de Lima.



Typing: teacher and pupil.



St. Rose's Varsity Five.



**Biology:
Sister Marita and Vivian Singleton.**



Homemaking and Tailoring class.



Physics: Sister Theresita and pupils.



Father Bowman and two pupils—campus talk.



Father Theriault with some juniors and seniors.

Grammar school students with the Reverend pastor, assistant and Sisters.



LEAD KINDLY LIGHT

"Lead, kindly light, amid the encir-
cling gloom,
Lead thou me on;
The night is dark, and I am far from
home;
Lead thou me on;
Keep thou my feet; I do not ask to
see
The distant scene—one step enough
for me."

—Cardinal Newman.

* * *

AS ST. JAMES ONCE SAID

An old Scotchman operated a small rowboat for transporting passengers. One day a patron noticed that he had carved on one oar the word *Faith* and on the other, *Works*. Curiosity led the patron to ask the meaning. The old man said, "I will show you." He dropped one oar and plied the other, called *Works*, and they just went around in circles. Then he dropped that oar and began to ply *Faith*, and the boat again went around in circles. After this demonstration, the old man picked up both, and plying them together, sped over the water, explaining to his inquiring passenger, "You see, that is the way it is in the Christian life."

—Canadian Churchman.

* * *

Somewhere in Switzerland a grave-stone marks the final resting place of a certain Mountain Guide, and on it are these words: "He Died Climbing." Could anyone ask for a finer epitaph?

To continue to grow and expand our personalities straight through to the end—that is valiant living. As long as we have minds to think with, hands to work with, and will to command them both, we can climb up to better things.

Thank God, a man can grow!

He is not bound

With earthward gaze to creep along
the ground:

Though his beginning be but poor
and low,

Thank God, a man can grow!



Join the DIVINE WORD MISSIONARIES

- The Divine Word Missionaries are one of the Church's chief missionary societies.
- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.
- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Write today to anyone of the Divine Word Seminaries listed below and get your copy of our information booklet.

DIVINE WORD SEMINARY

"St. Augustine's" Bay St. Louis, Miss.

"Marygrove" Arlington, California

"St. Mary's" Techny, Illinois

"Sacred Heart" Girard, Penn.

Name _____ Age _____

Address _____ Grade _____

City _____ Zone _____ State _____ Phone _____

INTENTIONAL SECOND EXPOSURE



Typing: teacher and pupil.



St. Rose's Varsity Five.



Biology:
Sister Marita and Vivian Singleton.



Homemaking and Tailoring class.



Physics: Sister Theresita and pupils.



Father Bowman and two pupils—campus talk.



Father Theriault with some juniors and seniors.

Grammar school students with the Reverend pastor, assistant and Sisters.





Singleto



iors.



LEAD KINDLY LIGHT

"Lead, kindly light, amid the encir-
 cling gloom,
 Lead thou me on;
 The night is dark, and I am far from
 home;
 Lead thou me on;
 Keep thou my feet; I do not ask to
 see
 The distant scene—one step enough
 for me."
 —Cardinal Newman.

* * *

AS ST. JAMES ONCE SAID

An old Scotchman operated a small
 rowboat for transporting passengers.
 One day a patron noticed that he had
 carved on one oar the word *Faith* and
 on the other, *Works*. Curiosity led the
 patron to ask the meaning. The old
 man said, "I will show you." He
 dropped one oar and plied the other,
 called *Works*, and they just went around
 in circles. Then he dropped that oar and
 began to ply *Faith*, and the boat again
 went around in circles. After this dem-
 onstration, the old man picked up both,
 and plying them together, sped over the
 water, explaining to his inquiring pas-
 senger, "You see, that is the way it is
 in the Christian life."
 —Canadian Churchman.

* * *

Somewhere in Switzerland a grave-
 stone marks the final resting place of a
 certain Mountain Guide, and on it are
 these words: "He Died Climbing."
 Could anyone ask for a finer epitaph?

To continue to grow and expand our
 personalities straight through to the end
 —that is valiant living. As long as we
 have minds to think with, hands to work
 with, and will to command them both,
 we can climb up to better things.

Thank God, a man can grow!
 He is not bound
 With earthward gaze to creep along
 the ground:
 Though his beginning be but poor
 and low,
 Thank God, a man can grow!



Join the DIVINE WORD MISSIONARIES

- The Divine Word Missionaries are one of the Church's chief missionary societies.
- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.
- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Write today to anyone of the Divine Word Sem-
 inaries listed below and get your copy of our
 information booklet.

DIVINE WORD SEMINARY

- "St. Augustine's" Bay St. Louis, Miss.
- "Marygrove" Arlington, California
- "St. Mary's" Techny, Illinois
- "Sacred Heart" Girard, Penn.

Name _____ Age _____

Address _____ Grade _____

City _____ Zone _____ State _____ Phone _____

Seminary News

"St. Augustine's" — Bay St. Louis, Mississippi

No Such Thing as Church-State Separation in America —

Last month the Oblate Community, our friendly neighbors across the Bay, again invited us to attend a lecture, this time by Dr. James O'Neill, nationally known author and educator. The Major Seminarians along with Father Ervin Bauer, and Messrs. Ambrose Morawski and Chas. Henry, were present to hear the informed speaker. Historical facts and accepted government policy prove there is no such thing as separation of Church and State, Dr. O'Neill told his eager audience. Historical facts cited by the lecturer which disprove claims to separation of Church and State included recommendations by George Washington for the appointment of chaplains for the Houses of Congress, and to send, at government expense, missionaries to Christianize the Indians. The educator pointed out that every state in the Union aids religion with public money and personnel, and cited a research pamphlet which details sixteen ways in which states "require and permit cooperation between Church and State."

Dr. O'Neill is the author of **CATHOLICISM AND AMERICAN FREEDOM**, which he wrote in reply to attacks on this subject by Paul Blanshard.

St. Thomas Program —

After supper on March 7 the whole community retired to the auditorium for the annual St. Thomas Aquinas Program, presented by the Scholastics. Chosen speakers for the occasion were Rev. Frater Raymond Guidry, who eulogized St. Thomas as a missionary; Frater Joseph Simon, who gave the philosophical treatise for the proof of freedom of the will; and finally Frater

Gerald Garry, who enlightened the audience regarding the Legion of Decency and its work. The program began and closed with appropriate orchestral renditions, under the direction of Father Arthur Winters.

Busy Shoe Shop —



Three years ago the seminary had no shoe shop. Keeping the shoes of the community repaired was costing a pretty penny. But under the guidance of Frater Bob Hoffman, Brother Joseph quickly learned the rudiments of shoe-repairing. Today Brother manages a busy little shoe shop, modestly stocked with shoe laces, soles, heels, polish, nails, shoe cement, and leather. Most of this equipment was donated on request by companies such as Good Year and B. F. Goodrich. But the most persistent of Bro. Joseph's benefactors has been Mr. William Hall of Mobile, Ala. Brother delights in the idea that in his own way he is helping to save 'soles'.

Mardi Gras —

March 5—and it was Mardi Gras again. 'Tis remarkable to notice how faces brighten up on that day, if they are not masked. The city of Bay St. Louis takes the day off. The seminary compromises and takes off the afternoon. Therefore, after dinner on Mardi Gras practically the whole town turned out for the gala parades.

The following day all gaiety was laid aside, while Holy Mother Church daubed our foreheads with blessed ashes and reminded us of death. As Bishop Bowers' Acolyte, Mr. Bernard Ato, soon to become subdeacon, plaintively chanted the rebuking words of Joel the Prophet at the High Mass, many of us resolved to prepare ourselves well this Lent for the sacred feast of Easter.

What's Happening to the Students?

Fathers and minor seminarians were looking forward to Wednesday, March 6. The former had accepted a challenge from their pupils to play a series of volley ball games on that day. Winning three out of four games, the Fathers gave the students a flogging

they won't forget soon. Starring for the victorious team were Father Rector Adams and his Assistant, Father E. Bauer.

The Elder Morawski Visits —

The early days of March brought a pleasant visitor to the seminary. Visiting his younger brother, Ambrose, here was Mr. Albert Morawski. After several days our guest reluctantly took leave and returned to his home in North Attleboro, Massachusetts.

On the Azalea Trail —

Each year before winter can bundle up and pull out, the seminary grounds are a beautiful sight, for numerous varieties of azaleas and camellias begin to show their beautiful colors in early February. This year was no exception. Cultivated by Father C. Baker and Brother Peter, the flowers receive high commendation from all flower enthusiasts. In mid-March Mississippi's Association of Flower Clubs included the seminary on their annual tour. In addition to the flowers the tourists also took great interest in the wood-carved statues in our main chapel. You, too, dear Reader, are always welcome at the Seminary!

"Marygrove" — Arlington, California



"Marygrove", Divine Word Seminary, Arlington, Calif.

"St. Augustine's" — Bay St. Louis, Mississippi

Last month the Oblate Community, our friendly neighbors across the Bay, again invited us to attend a lecture, this time by Dr. James O'Neill, nationally known author and educator. The Major Seminarians along with Father Ervin Bauer, and Messrs. Ambrose Morawski and Chas. Henry, were present to hear the informed speaker. Historical facts and accepted government policy prove there is no such thing as separation of Church and State. Dr. O'Neill told his eager audience. Historical facts cited by the lecturer which disprove claims to separation of Church and State included recommendations by George Washington for the appointment of chaplains for the Houses of Congress, and to send, at government expense, missionaries to Christianize the Indians. The educator pointed out that every state in the Union aids religion with public money and personnel, and cited a research pamphlet which details sixteen ways in which states "require and permit cooperation between Church and State."

Dr. O'Neill is the author of **CATHOLICISM AND AMERICAN FREEDOM**, which he wrote in reply to attacks on this subject by Paul Blanshard.

After supper on March 7 the whole community retired to the auditorium for the annual St. Thomas Aquinas Program, presented by the Scholastics. Chosen speakers for the occasion were Rev. Frater Raymond Guidry, who eulogized St. Thomas as a missionary; Frater Joseph Simon, who gave the philosophical treatise for the proof of freedom of the will; and finally Frater

Gerald Garry, who enlightened the audience regarding the Legion of Decency and its work. The program began and closed with appropriate orchestral renditions, under the direction of Father Arthur Winters.



Three years ago the seminary had no shoe shop. Keeping the shoes of the community repaired was costing a pretty penny. But under the guidance of Frater Bob Hoffman, Brother Joseph quickly learned the rudiments of shoe-repairing. Today Brother manages a busy little shoe shop, modestly stocked with shoe laces, soles, heels, polish, nails, shoe cement, and leather. Most of this equipment was donated on request by companies such as Good Year and B. F. Goodrich. But the most persistent of Bro. Joseph's benefactors has been Mr. William Hall of Mobile, Ala. Brother delights in the idea that in his own way he is helping to save 'soles'.

March 5—and it was Mardi Gras again. 'Tis remarkable to notice how faces brighten up on that day, if they are not masked. The city of Bay St. Louis takes the day off. The seminary compromises and takes off the afternoon. Therefore, after dinner on Mardi Gras practically the whole town turned out for the gala parades.

The following day all gaiety was laid aside, while Holy Mother Church daubed our foreheads with blessed ashes and reminded us of death. As Bishop Bowers' Acolyte, Mr. Bernard Ato, soon to become subdeacon, plaintively chanted the rebuking words of Joel the Prophet at the High Mass, many of us resolved to prepare ourselves well this Lent for the sacred feast of Easter.

Fathers and minor seminarians were looking forward to Wednesday, March 6. The former had accepted a challenge from their pupils to play a series of volley ball games on that day. Winning three out of four games, the Fathers gave the students a flogging

they won't forget soon. Starring for the victorious team were Father Rec-tor Adams and his Assistant, Father E. Bauer.

The early days of March brought a pleasant visitor to the seminary. Visiting his younger brother, Ambrose, here was Mr. Albert Morawski. After several days our guest reluctantly took leave and returned to his home in North Attleboro, Massachusetts.

Each year before winter can bundle up and pull out, the seminary grounds are a beautiful sight, for numerous varieties of azaleas and camellias begin to show their beautiful colors in early February. This year was no exception. Cultivated by Father C. Baker and Brother Peter, the flowers receive high commendation from all flower enthusiasts. In mid-March Mississippi's Association of Flower Clubs included the seminary on their annual tour. In addition to the flowers the tourists also took great interest in the wood-carved statues in our main chapel. You, too, dear Reader, are always welcome at the Seminary!

"Marygrove" — Arlington, California



"Marygrove", Divine Word Seminary, Arlington, Calif.



Divine Word Missionaries at "Marygrove", Divine Word Seminary, Arlington, Calif.

If cigars were in order last month here at "Marygrove", this time it is handshakes. Let's get acquainted. Our faculty building here houses an assortment of folks with most varied backgrounds. In deference to grey hairs, we'll go down the age scale.

At the summit is octogenarian Brother Polycarp. He is one of our oldest SVD members in this country, in proof of which he says he has seen over two thousand of his fellow members go to their reward since he has been around. Brother was a well known fixture at our Divine Word Seminary in Techny, Illinois for over fifty years as infirmarian and especially as a physiotherapist of long and varied experience. But the medical field was actually his second love. First and foremost Brother is a pressman. I use the tense advisedly; his face still lights up at sight of any printing equipment. And with reason, for he was the key figure at Techny's mission press for over twenty years and is responsible for several inventions that are today standard equipment in the printing trade.

The change in Brother's career came when his eyes gave out; he became so blind about 1920 that he had to feel his way along corridors. But his spiritual sight remained most keen. In his mind's eye he saw that God does not desire our ability so much as our pli-

ability. So he forthwith did an about-face into the medical field and has since kept many a body and soul together. As if in recompense he is today a walking advertisement of longevity in the religious life.

Our major-domo here is Father Theodore Baumann, whose address for over twenty years was China. From being one of the first students at our seminary in Techny, he has in turn been a most successful missionary, a chaplain to the Armed Forces, a preacher of parish missions, and a jack-of-all-trades. It is not often that visitors in these early days at Marygrove can recognize our rector; he is usually camouflaged by overalls or work clothes. Whoever said the priesthood was a white collar job? Could be. But not the missionary priesthood; often it is no collar.

It was Father Baumann who was most instrumental in getting this wonderful property for our seminary with its forty acres of citrus. He smiled with well-earned satisfaction recently as we harvested our first crop of navel oranges: 1,525 crates. The lemon trees have four more pickings due before we can tally their total output.

Father James Mertz, who comes next in line, is one of the very few Divine Word Missionaries who hail from this part of the country. Over

the last seventeen years he has become well acquainted with many of the pastors in his home State of New Mexico as well as in adjacent Arizona. Even the Taos Indians are no strangers to him. Being a contact man is his sideline. His main work is doing the official English translating for a multilingual scientific publication which our Missionary Order puts out in Switzerland. It is an anthropological and linguistic journal called *Anthropos*. The peace and quiet of Marygrove seem to be a come-on for authors and editors and such like. One of the reasons follows.

Our community here is uniquely fortunate in that the priests on the faculty need have nothing to do with the business and financial end of things. Brother Richard, a Minnesotan with extensive experience in the business field, is our office force, procurator, purchasing agent, business manager, and secretary all wrapped in one. Now that we have the green lights on our building program, Brother will supervise the entire construction. Were it not for the likes of him, our organization would not be globe-encircling today.

Right alongside Brother Richard we find Brother Cyprian, who is a recent transplant from our seminary in Techny, Illinois. Brother is a bookbinder by trade, a former member of the U.S. Navy, another man of versatile talents. One of his many labors of love is being sacristan in our snug chapel whose picture windows reach out and bring in the roses and camellias as if they were altar decorations. Many visitors still think this former ballroom was

built specifically for its present purpose, little realizing that some years back it was the scene of organ recitals, concerts, and waltzing couples. But God has His own purposes...

And just that point is becoming even more increasingly evident as our vivacious vocational director Father Richard Graham comes home of an evening to tell of the wonderful reception and response he is getting in this San Diego and Los Angeles locale. In his five years of experience as a "fisher" for vocations he says he has never met such enthusiasm. Father has everything that makes a good vocational director: personality, youth, five years of mission experience in India, zeal, and an unflinching confidence in teenagers. He vows that his intention is to make the faculty here overburdened with responsibilities, come September.

Finally we come to Father Francis Mihalic, a missionary on leave from the land of headhunters and cannibals, New Guinea. He says it is awfully tame around here and does not relish the drab assignment of finishing off a bilingual dictionary and grammar for his fellow missionaries in the field. Father has all his necessary visas and passports and is scouting around for trunks to fill with what gear he has accumulated. Marygrove, though but a year old will soon be sending him off to the tropics as its first missionary. We hope that is a good omen for the future and keeps the missionary character of our establishment ever in the forefront. May God grant that many, many more follow his footsteps through these same portals.

Announcing . . .

6 splendid opportunities for a weekend for men. Make your reservations early. The dates are:

June 14, 15, 16	June 28, 29, 30	July 12, 13, 14
June 21, 22, 23	July 5, 6, 7	July 26, 27, 28

Retreat Master: The Rev. Arthur Winters, S.V.D.

Place: "St. Augustine's", Bay St. Louis, Mississippi



Divine Word Missionaries at "Marygrove", Divine Word Seminary, Arlington, Calif.

If cigars were in order last month here at "Marygrove", this time it is handshakes. Let's get acquainted. Our faculty building here houses an assortment of folks with most varied backgrounds. In deference to grey hairs, we'll go down the age scale.

At the summit is octogenarian Brother Polycarp. He is one of our oldest SVD members in this country, in proof of which he says he has seen over two thousand of his fellow members go to their reward since he has been around. Brother was a well known fixture at our Divine Word Seminary in Techny, Illinois for over fifty years as infirmarian and especially as a physiotherapist of long and varied experience. But the medical field was actually his second love. First and foremost Brother is a pressman. I use the tense advisedly; his face still lights up at sight of any printing equipment. And with reason, for he was the key figure at Techny's mission press for over twenty years and is responsible for several inventions that are today standard equipment in the printing trade.

The change in Brother's career came when his eyes gave out; he became so blind about 1920 that he had to feel his way along corridors. But his spiritual sight remained most keen. In his mind's eye he saw that God does not desire our ability so much as our pli-

ability. So he forthwith did an about-face into the medical field and has since kept many a body and soul together. As if in recompense he is today a walking advertisement of longevity in the religious life.

Our major-domo here is Father Theodore Baumann, whose address for over twenty years was China. From being one of the first students at our seminary in Techny, he has in turn been a most successful missionary, a chaplain to the Armed Forces, a preacher of parish missions, and a jack-of-all-trades. It is not often that visitors in these early days at Marygrove can recognize our rector; he is usually camouflaged by overalls or work clothes. Whoever said the priesthood was a white collar job? Could be. But not the missionary priesthood; often it is no collar.

It was Father Baumann who was most instrumental in getting this wonderful property for our seminary with its forty acres of citrus. He smiled with well-earned satisfaction recently as we harvested our first crop of navel oranges: 1,525 crates. The lemon trees have four more pickings due before we can tally their total output.

Father James Mertz, who comes next in line, is one of the very few Divine Word Missionaries who hail from this part of the country. Over

the last seventeen years he has become well acquainted with many of the pastors in his home State of New Mexico as well as in adjacent Arizona. Even the Taos Indians are no strangers to him. Being a contact man is his sideline. His main work is doing the official English translating for a multilingual scientific publication which our Missionary Order puts out in Switzerland. It is an anthropological and linguistic journal called *Anthropos*. The peace and quiet of Marygrove seem to be a come-on for authors and editors and such like. One of the reasons follows.

Our community here is uniquely fortunate in that the priests on the faculty need have nothing to do with the business and financial end of things. Brother Richard, a Minnesotan with extensive experience in the business field, is our office force, procurator, purchasing agent, business manager, and secretary all wrapped in one. Now that we have the green lights on our building program, Brother will supervise the entire construction. Were it not for the likes of him, our organization would not be globe-encircling today.

Right alongside Brother Richard we find Brother Cyprian, who is a recent transplant from our seminary in Tech-ny, Illinois. Brother is a bookbinder by trade, a former member of the U.S. Navy, another man of versatile talents. One of his many labors of love is being sacristan in our snug chapel whose picture windows reach out and bring in the roses and camellias as if they were altar decorations. Many visitors still think this former ballroom was

built specifically for its present purpose, little realizing that some years back it was the scene of organ recitals, concerts, and waltzing couples. But God has His own purposes...

And just that point is becoming even more increasingly evident as our vivacious vocational director Father Richard Graham comes home of an evening to tell of the wonderful reception and response he is getting in this San Diego and Los Angeles locale. In his five years of experience as a "fisher" for vocations he says he has never met such enthusiasm. Father has everything that makes a good vocational director: personality, youth, five years of mission experience in India, zeal, and an unflinching confidence in teenagers. He vows that his intention is to make the faculty here overburdened with responsibilities, come September.

Finally we come to Father Francis Mihalic, a missionary on leave from the land of headhunters and cannibals, New Guinea. He says it is awfully tame around here and does not relish the drab assignment of finishing off a bilingual dictionary and grammar for his fellow missionaries in the field. Father has all his necessary visas and passports and is scouting around for trunks to fill with what gear he has accumulated. Marygrove, though but a year old will soon be sending him off to the tropics as its first missionary. We hope that is a good omen for the future and keeps the missionary character of our establishment ever in the forefront. May God grant that many, many more follow his footsteps through these same portals.

Announcing . . .

6 splendid opportunities for a weekend for men. Make your reservations early. The dates are:

June 14, 15, 16	June 28, 29, 30	July 12, 13, 14
June 21, 22, 23	July 5, 6, 7	July 26, 27, 28

Retreat Master: The Rev. Arthur Winters, S.V.D.

Place: "St. Augustine's", Bay St. Louis, Mississippi



Boys' & Girls' CORNER

Hello, Boys and Girls!

Happy Easter to all of you! Isn't Easter a glorious time? With the sunshine, the green grass, the colorful flowers, the birds,—it's just grand!

Notice the beautiful decorations in the churches for Easter? It just makes you wish that you were able to stay close to the place where Jesus lives. Well, you can. If you can keep your souls as clean from sin as Jesus wants them to be, then you will find that He will make His home right in your soul. And having Jesus *in* you, isn't that better than just kneeling in a church where He is. It sure is. And once He is in you, then you will naturally be very close to the place where He is, that is, your own soul. That's something to think about.

Especially when you remember that your soul will never die. And your body, after being dead for a while, will rise again with new life. Just as Jesus rose from the dead on the first Easter Sunday morning. Then you will

not only be still closer to Jesus, but you will even be able to see Him!

FATHER SMILEY'S QUESTION

Whenever Father I. M. Smiley's eyes started twinkling, the children in grade six rubbed their hands together in glee, and waited expectantly. And that's how it was the last class before Easter. After having spoken about the resurrection of Christ from the dead, the beloved priest sat back with a smile, and said: "Well, now, I guess you want me to ask you a riddle!" "Yes, Father", the whole class chorused. "Alright; here's one.

"Papa Mouse, Mama Mouse, and tiny little Baby Mouse were up on the roof. Suddenly they started to run down a rain spout at the corner of the house. When they reached the ground, tiny little Baby Mouse squeaked: 'Here we are, all five of us!' Now my question to you is: How do you explain what Baby Mouse said: 'Here we are, all five of us.'?"

Boys and Girls, I think you ought

to help Father Smiley's sixth graders to solve this puzzle. The question is: What is the explanation for Baby Mouse's words: "Here we are, all five of us"? (The answer will be in the June MESSENGER.)

Answer to February's puzzle: Mr. Jones is looking at a picture of his own son.

A. CORNE'S MAIL BAG

Dear A. Corne,

I am very sorry that I did not write to you before, but I had so much to do that I forgot. Oh, thank you for the post card you sent me. I want to know if I could send in as many drawings as I want. I guess that is all I have to say. Good-by. Your friend,

James Redunski
Bayonne, New Jersey

Thanks for your fine letter, James. Yes, you can enter the Pen-and-Ink Contest month after month with your best drawings. I'll be waiting to hear from you again.

PEN-AND-INK CONTEST

Calling all young artists! Here's your big chance to have your drawings published, and seen by people all over the country. The rules are simple: no tracing; use black or dark blue ink; and enclose your name, age and grade on a separate piece of paper. The more original your drawing is the better. It's alright, too, to draw while looking at a picture of what you are drawing, but —no tracing!

The three winning pictures of Group

A (the older boys and girls from eleven on) follow.



A ROSE

Drawn by Shirley Ann Pike, 14
Vine Grove, Ky.



SCHOOL GIRL

Drawn by Sandra Gaumond, 14½
Southport, Conn.



Sacred Heart

SACRED HEART

Drawn by Renauld Joseph Partier, 12
Chauvin, La.



DEEPLY INTERESTED!



Hello, Boys and Girls!

Happy Easter to all of you! Isn't Easter a glorious time? With the sunshine, the green grass, the colorful flowers, the birds,—it's just grand!

Notice the beautiful decorations in the churches for Easter? It just makes you wish that you were able to stay close to the place where Jesus lives. Well, you can. If you can keep your souls as clean from sin as Jesus wants them to be, then you will find that He will make His home right in your soul. And having Jesus *in* you, isn't that better than just kneeling in a church where He is. It sure is. And once He is in you, then you will naturally be very close to the place where He is, that is, your own soul. That's something to think about.

Especially when you remember that your soul will never die. And your body, after being dead for a while, will rise again with new life. Just as Jesus rose from the dead on the first Easter Sunday morning. Then you will

not only be still closer to Jesus, but you will even be able to see Him!

Whenever Father I. M. Smiley's eyes started twinkling, the children in grade six rubbed their hands together in glee, and waited expectantly. And that's how it was the last class before Easter. After having spoken about the resurrection of Christ from the dead, the beloved priest sat back with a smile, and said: "Well, now, I guess you want me to ask you a riddle!" "Yes, Father", the whole class chorused. "Alright; here's one.

"Papa Mouse, Mama Mouse, and tiny little Baby Mouse were up on the roof. Suddenly they started to run down a rain spout at the corner of the house. When they reached the ground, tiny little Baby Mouse squeaked: 'Here we are, all five of us!'" Now my question to you is: How do you explain what Baby Mouse said: 'Here we are, all five of us.'?"

Boys and Girls, I think you ought

to help Father Smiley's sixth graders to solve this puzzle. The question is: What is the explanation for Baby Mouse's words: "Here we are, all five of us"? (The answer will be in the June .)

Answer to February's puzzle: Mr. Jones is looking at a picture of his own son.

Dear A. Corne,

I am very sorry that I did not write to you before, but I had so much to do that I forgot. Oh, thank you for the post card you sent me. I want to know if I could send in as many drawings as I want. I guess that is all I have to say. Good-by. Your friend,

James Redunski
Bayonne, New Jersey

Thanks for your fine letter, James. Yes, you can enter the Pen-and-Ink Contest month after month with your best drawings. I'll be waiting to hear from you again.

Calling all young artists! Here's your big chance to have your drawings published, and seen by people all over the country. The rules are simple: no tracing; use black or dark blue ink; and enclose your name, age and grade on a separate piece of paper. The more original your drawing is the better. It's alright, too, to draw while looking at a picture of what you are drawing, but —no tracing!

The three winning pictures of Group



A (the older boys and girls from eleven on) follow.



Drawn by Shirley Ann Pike, 14
Vine Grove, Ky.



Drawn by Sandra Gaumond, 14½
Southport, Conn.



Drawn by Renauld Joseph Partier, 12
Chauvin, La.

These three fine pictures win the prizes for this month.

The following win honorable mention: Celeste Gaumond of Southport, Conn., for her Mouse, Dog and Bunny; Ildiko Olah of Chicago, Ill., for her fine Boy's Face; Jessica DeColator of Brooklyn, N. Y., for her Nativity; Kathleen McNulty of E. Cleveland, Ohio for her Little Girl; Veronica Littellmann of Erlanger, Ky., for an Angel with a Candle; Rosemary Palaferro of Reading, Pa., for Mary and her Son; Barbara Murphy of Stamford, Conn., for her Horse; and Patricia Reamon of Lima, Ohio for her Valentine.

The following drawings received special comment from the judges for their originality: Indian Village by Clara Schneider and Girl and her Sleigh by Edith Schneider, both of Beckemeyer, Ill.; Sketches by Theresa Tambollo of W. Boylston, Mass.; Girl and Dog by Karin Abraham of Harbor Beach, Mich.; Love Birds by Carmelita Bailey of Maywood, Ill.; Holy Mass by Christina Plekan of Manitowoc, Wis.; the Shepherd by Marvin Smith of Westphalia, Mich.; an Old Man Walking in a Hospital by Carolyn Frimel of Cleveland, Ohio; and Home by Daniel Trexler of Bruin, Pa.

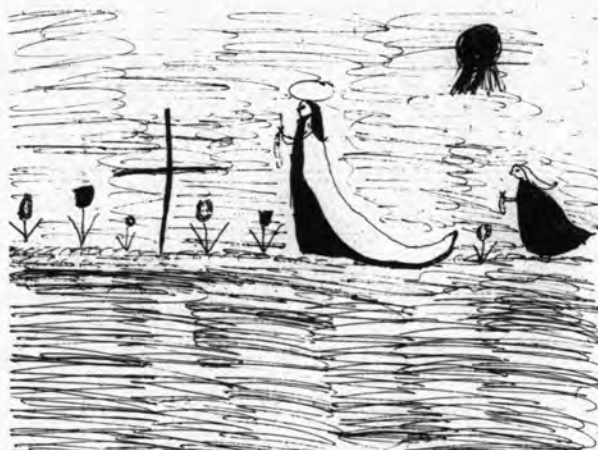
GROUP B

Among the youngsters below eleven, the following have submitted the prize winning drawings: Michael Selmo, Roberto Trexler, and Patrick Sherman. Here are their drawings.



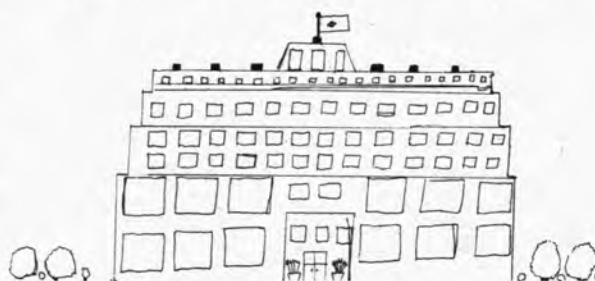
WAR

Drawn by Michael Selmo, 9
Iron Mountain, Mich.



PRAY THE ROSARY

By Roberta Trexler, 9 — Bruin, Pa.



Drawn by Patrick Sherman, 9
Iron Mountain, Mich.

Honorable mention in Group B goes to Rennie Zrobok of Ryley, Alberta, Canada; Rebecca Resick of Spangler, Pa.; Lester Boehmer of Parkston, S. D.; Garry Trexler, age 4, of Bruin, Pa.; and Judy Cavicchioni of Iron Mountain, Mich.

Prizes are waiting for the best drawings in both groups. Boys and girls, you can enter the contest month after month, and let us see your best art. Only be sure to read the rules that were printed in the February CORNER.

I'll be seeing you next month. Don't forget to say a prayer for all students for the priesthood and the brotherhood, as well as for the missions.

**When the day is bright and new
Missionaries turn to you;
And when evening fills the air
They still ask your help in prayer.**

May God bless and keep each and everyone of you.

A. CORNE

Divine Word Seminary of
St. Augustine
Bay St. Louis, Miss.

A Solemn Novena of Masses



ST. MONICA
MOTHER of ST. AUGUSTINE

Saint of North Africa, mother of St. Augustine, who is the special patron of the Divine Word Missionaries in the Southland Missions, we honor St. Monica in a special way.

For nearly 20 years Monica prayed for the conversion of her pagan husband, and had the joy of seeing him baptized before his death.

For 20 more years she prayed for the conversion of her son, Augustine, who had strayed into heresy. Again she had the joy of seeing him return to the Faith.

St. Monica is loved and venerated by all Christian mothers who have husbands, sons and loved ones outside the Fold and away from the Sacraments. Surely she will hear our pleas in behalf of your dear ones.

(An offering is appreciated but not necessary. Please mail your petitions to: DIVINE WORD MISSIONARIES — BAY ST. LOUIS, MISSISSIPPI)

APRIL 26 — MAY 4

in honor of

Saint Monica for Conversions

This year, in preparation for her feast, we shall offer a Novena of Holy Masses from April 26th (Feast of Our Lady of Good Counsel) to May 4th (Feast of St. Monica and also Fatima Saturday) for conversions.

We invite you to send us names of your loved ones outside the fold of Holy Mother Church and of those who have strayed away, to be included in our Solemn Novena, imploring the powerful intercession of St. Monica for their conversion and return.

Dear Father,

Please include the following _____

in your Novena in honor of St. Monica for conversions. I also wish to help you in your work for souls in the South by enclosing my alms of _____.

Name _____

Street _____

City _____ Zone _____ State _____

at Last!

AN ORGAN

For St. Augustine's
*Seminary
Chapel*

We need this organ.

To give proper Solemnity to the highest form of Catholic worship—the High Mass.

To enhance and beautify chapel devotions for the fathers, brothers, seminarians, students and our always welcome visitors.



OUR HOPE

is to install this outstandingly beautiful organ, considered to be an instrument of outstanding quality.

Our Modest Suggestion

If each reader of this page will donate only 25¢ our hopes can be realized.

HELP US REACH OUR GOAL

Donations received
to date\$ 768.30

Donations received
this month\$ 203.65

Funds necessary to
reach our goal\$13,400.00

Balance needed\$12,021.20



Merely attach 25¢ with a bit of scotch or adhesive tape, slip it into an envelope and mail it to:

Dear Father:

I am happy to add my quarter for the new organ and ask that you and the members of your community include me in your Masses and prayers.

Gratefully,

Name

Address

City Zone State

DIVINE WORD MISSIONARIES

Bay St. Louis, Mississippi

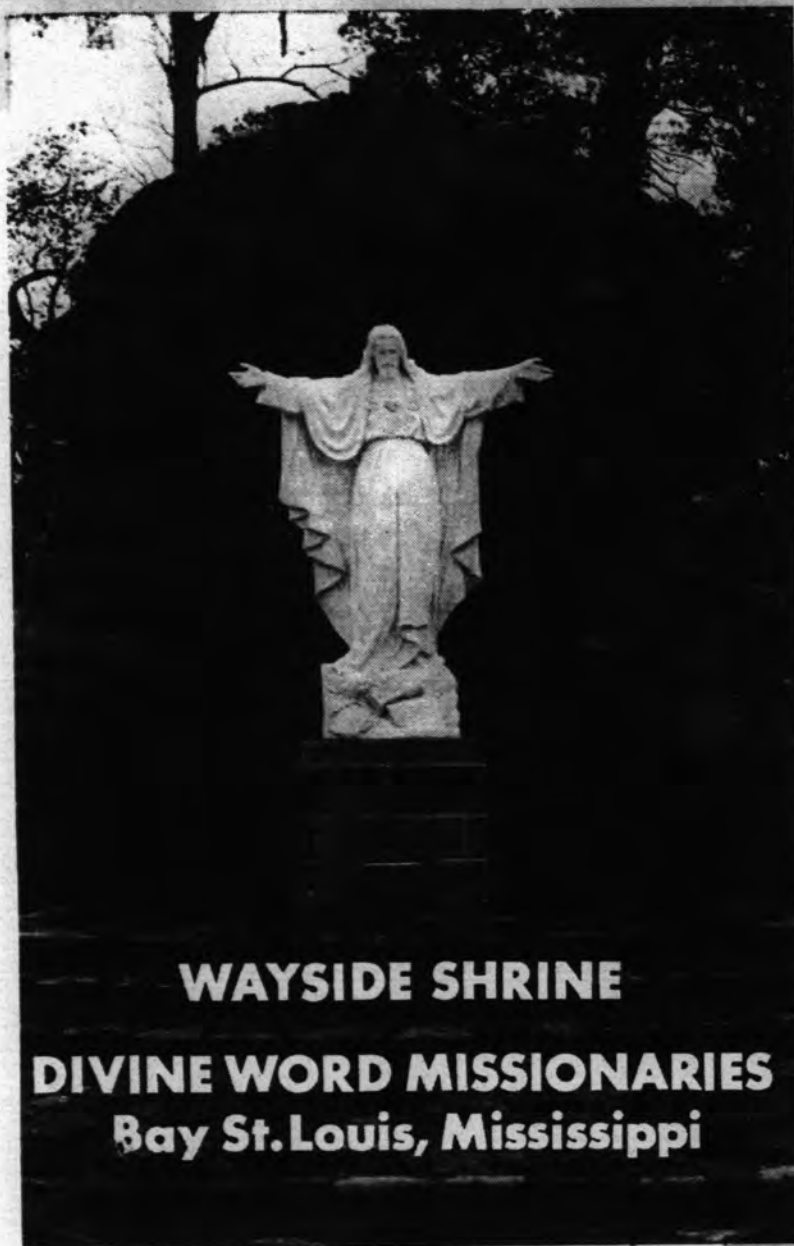
ST. AUGUSTINE'S

CATHOLIC Messenger



MAY 1957

MONTHLY NOVENA to the SACRED HEART



NEXT NOVENA

May 30 to June 7

For the benefactors and
friends of the
DIVINE WORD MISSIONARIES
of the Southern Province

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said for your petitions.
- ★ Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date

Dear Father Pung:

Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrifices for your Missionaries.

Name

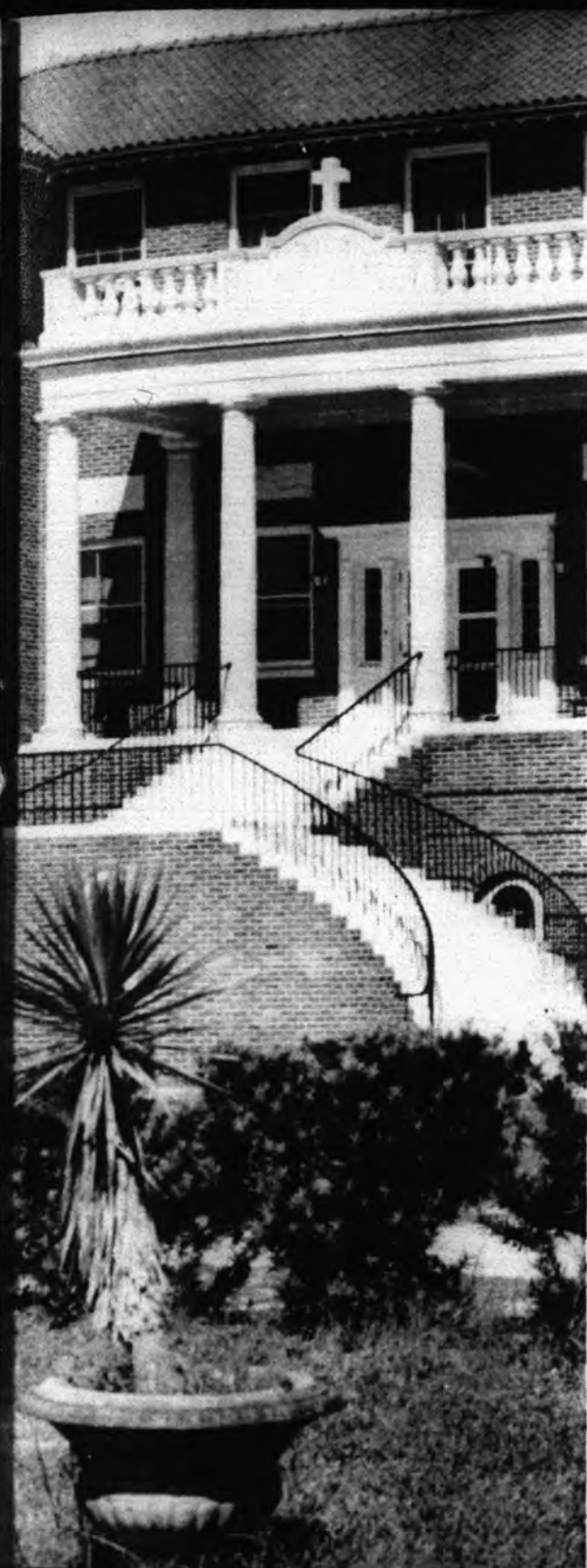
Address

City Zone

MY PETITION

.....

DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORK
On the Front Lines
BEAR IT SHARE IT



Content

May's Queen — Editorial	132
—Marie Layne	
Current News	134
—Photographically Told	
The Affectionate Faith of Rendo Temes	135
—V. C. Crum	
St. Monica Wife and Mother	138
First Ordination in Belize	139
—	
No Greater Zeal	141
—Father Edward Wojniak, S.V.D.	
Africa Independence	144
—A Messenger Photo Story	
St. Benedict the Moor	146
—Sesquicentennial of Canonization	
Apartheid Bill	147
Denounced by Prelates	
Along the Divine Word Mission Trail	149
—Father Elmer Powell, S.V.D.	
Seminary News	152
500,000 Negroes Catholic	155
—In the United States	
Boys' and Girls' Corner	156

Our Cover



In Cairo, United Nations Assistant Secretary General Ralph Bunche (left) shakes hands with Egyptian President Gamal Abdel Nasser as they met to discuss the crisis in the Middle East last March. The world looks to the United Nations as its last and only resort for peace.

MEMBER OF THE CATHOLIC
PRESS ASSOCIATION

The
MAGAZINE
with a
MESSAGE

ST. AUGUSTINE'S CATHOLIC Messenger

MAY, 1957—VOLUME XXXIV, NUMBER 5

Rev. Robert E. Pung, S.V.D.
Editor

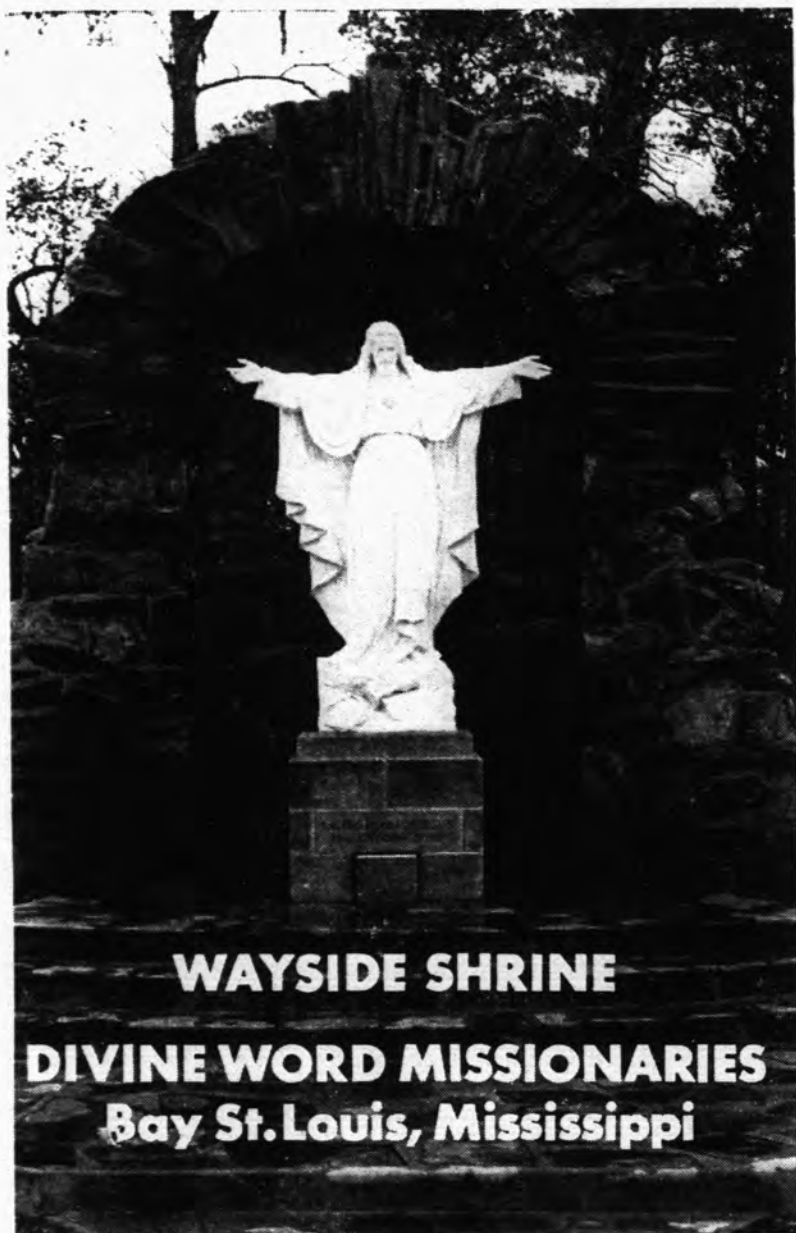
Rev. Elmer S. Powell, S.V.D.
Associate Editor

Mr. Harold F. Hall—Circulation Consultant

Rev. Arthur Winters, S.V.D.
Rev. Carlos Lewis, S.V.D.
Rev. Hubert Singleton, S.V.D.
Contributing Editors

ST. AUGUSTINE'S CATHOLIC MESSENGER. — Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal Title) Society of the Divine Word, Southern Province of St. Augustine, Bay St. Louis, Miss. Rates: 1 year, \$3; 2 years, \$5; 3 years, \$7; 5 years, \$10.

MONTHLY NOVENA to the SACRED HEART



*NEXT NOVENA
May 30 to June 7*

For the benefactors and
friends of the
DIVINE WORD MISSIONARIES
of the Southern Province

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said for your petitions.
- ★ Daily from January to December your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date

Dear Father Pung:

Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS. Please remember my petitions in your Sacred Heart Novena, and I will offer my prayers and sacrifices for your Missionaries.

Name

Address

City Zone

MY PETITION

.....

DIVINE WORD MISSIONARIES
CATHOLIC MISSION WORKERS
On the Front Lines
BEAR IT SHARE IT

T

NA
e 7

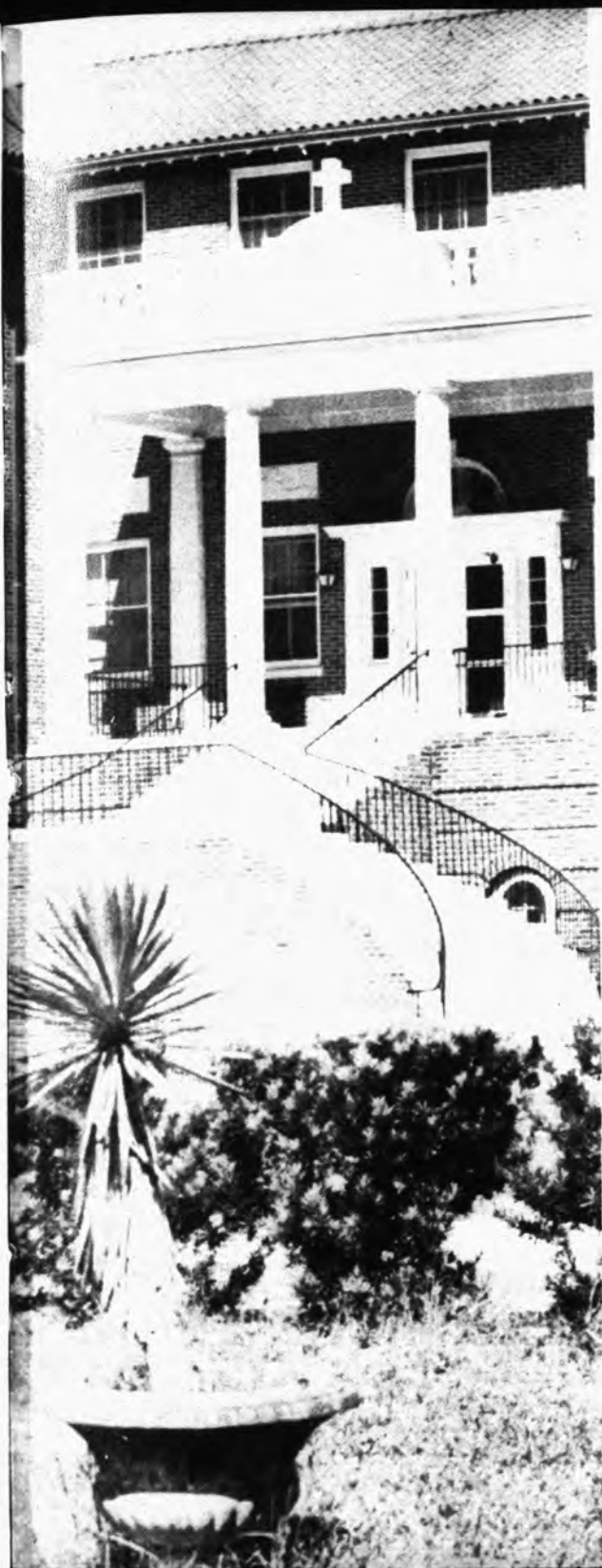
ES

Friday of

Mass will

ber your
at the
d Heart

g before

in the
fer mySIONARIES
N WORL
Lines
SHARE IT

Content

May's Queen - Editoria	132
—Marie Layne	
Current News	134
—Photographically Told	
The Affectionate Faith of Renda Temes	135
—V. C. Crum	
St. Monica Wife and Mother	138
First Ordination in Belize	139
No Greater Zeal	141
—Father Edward Wojniak, S.V.D.	
Africa Independence	144
—A Messenger Photo Story	
St. Benedict the Moor	146
—Sesquicentennial of Canonization	
Apartheid Bill	147
Denounced by Prelates	
Along the Divine Word Mission Trail	149
—Father Elmer Powell, S.V.D.	
Seminary News	152
500,000 Negroes Catholic	155
—In the United States	
Boys and Girls Corns	156



Our Cover

In Cairo, United Nations Assistant Secretary General Ralph Bunche (left) shakes hands with Egyptian President Gamal Abdel Nasser as they met to discuss the crisis in the Middle East last March. The world looks to the United Nations as its last and only resort for peace.

MEMBER OF THE CATHOLIC
PRESS ASSOCIATION

The
MAGAZINE
with a
MESSAGE

ST. AUGUSTINE'S CATHOLIC
Messenger

MAY, 1957—VOLUME XXXIV, NUMBER 5

Rev. Robert E. Pung, S.V.D.
Editor

Rev. Elmer S. Powell, S.V.D.
Associate Editor

Mr. Harold F. Hall—Circulation Consultant

Rev. Arthur Winters, S.V.D.
Rev. Carlos Lewis, S.V.D.
Rev. Hubert Singleton, S.V.D.
Contributing Editors

ST. AUGUSTINE'S CATHOLIC MESSENGER. — Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal Title) Society of the Divine Word, Southern Province of St. Augustine, Bay St. Louis, Miss. Rates: 1 year, \$3; 2 years, \$5; 3 years, \$7; 5 years, \$10.

"May's Queen"

BY MARIE LAYNE

... EDITORIAL

Whenever the month of May approaches and the warm scent of Spring air is sprinkled about me, the limpid skies that breathe a promise of the beautiful weather ahead, or even the occasional rustle of the breeze and the fragrance of new-born grass, I cannot help to stop a little, as my thoughts take me back many, many years to the days I spent in the grammar grades of the Catholic schools in my home-town.

It was a delightful little school. I know I will always remember it. The red bricks neatly constructed a building in which I was to obtain the finest of Catholic education. The Sisters of Charity taught me there. I remember their many kind ways—ways in which I only grew to love them more—and to remember them long after I had graduated.

I remember, too, the playground there. The way we children used to gather there just before it was time for the bell to sound and to remind us that classes were about to begin. I can

still remember the hearty laughter and the shrill screaming of happy children's voices about me—enjoying some delightful game, like jumping rope or hop-scotch, or even bouncing a ball over and over again until the palm of the hand that slapped it down continuously missed, and then it was time for another child to try her skill.

Yes, I remember them all. All those things of my childhood and about the days I spent there at school. But most of all, I seem to remember the month of May then, when the warm scent of the spring air encircled something more sacred about my young heart. For we



were taught that May was the month of Our Lady—and that our Lady is May's Queen.

Each classroom was adorned with a beautiful statue of the Blessed Virgin. Proudly, it was placed before the classroom on a table which held it high for all of us to see and to behold.

Often, we would repeat the Hail Mary, our little hands, folded tenderly, a sign of the devotion within us for Our Lady and which was so justly taught to us at school.

But the month of May was a very special time. A very special time indeed, for May was the month dedicated to Mary and the Hail Mary we breathed, more frequently now, made our devotion grow warmer and warmer with each added day.

It seemed as though there were never quite enough we children could do for Mary, for often had we been reminded by the kind nuns of the many things Mary had done for us. Surely, then, we would need, not only a life-time, but even an eternity of greater length, thereafter, to adore Her, to pray to Her, to thank Her for the ways She listened to our prayers—the way Mary brought to us comfort, peace of mind, and the way She granted us practically everything we ever asked of Her. Mary was always so good to her children. And now lucky for us to be her children.

And so, then, when the month of Mary rolled around, there was never enough we could do for our Mother. I remember the way the little boys and girls would gather bouquets of fresh-cut flowers with which to adorn Her beautiful statue. It was a beautiful sight to behold. Our beautiful Lady, surrounded by a garden of beautiful flowers of all different colors and scents. It was a beautiful picture, even for one so small, who recognized the beauty of our Mother, amid that garden we brought to Her—and how She was, by far, more fair than any beautiful flower we could ever pick.

Still, I can see the setting as I think of it—little realizing those many years ago, that one day, I should be looking upon my youth and writing of it so that others might read. Little dreaming that through the live-long years, that picture of beauty and of heavenly reign, would linger before my adoring eyes, for me to see again each year, when another May came bursting through in all her loveliness of Spring.

I can hear still our young, high

voices, raised in songs. And guided by those loving nuns, who showed the true devotion of their Vow to God, we sang those songs with hearts of the innocent—who were being taught the way to life and happiness—for the way to God is the only way to follow.

"I sing a hymn to Mary, the Mother of My God—" and each word only taught us to become a closer part of Mary, May's Queen, for she is the Queen above all queens in the universe.

Will I ever forget the hymn that went partly like this?

"'Tis the month of our Mother, the bright and beautiful May." No, not ever, for during that beautiful month of Mary, we sang that very hymn, every day. We grew to love it—to want to sing it. We used to hum it constantly. We grew to love Mary and to Hold her dearly to our young hearts.

And now, a long, long time has since gone past. About twenty years, I'd say. But I remember it still. And as each month of May comes back to us again, the warm scent of the Spring air about me—and the limpid skies that breathe a promise of the beautiful weather ahead, or even the occasional rustle of the breeze, the fragrance of the newborn grass, all these things take me back to the days of my childhood. Instantly, my thoughts go to that little red-brick school-house I attended—and the nuns who guided me along throughout those young years of my life.

I see again before me, that same statue of Mary as it stood in front of the class-room. And I see the beautiful bouquets of flowers which adorned it—gracefully and generously, as we children, each pleased, placed our own little bouquet at the feet of our Most Blessed Mother. Yes, I see Mary before me as I always see her when I think of her. Mary—beautiful, serene, comforting and loving. Truly a Mother above all mothers—and truly a Queen above all queens—for Mary is truly May's QUEEN.

still remember the hearty laughter and the shrill screaming of happy children's voices about me—enjoying some delightful game, like jumping rope or hop-scotch, or even bouncing a ball over and over again until the palm of the hand that slapped it down continuously missed, and then it was time for another child to try her skill.

Yes, I remember them all. All those things of my childhood and about the days I spent there at school. But most of all, I seem to remember the month of May then, when the warm scent of the spring air encircled something more sacred about my young heart. For we

... EDITORIAL

Whenever the month of May approaches and the warm scent of Spring air is sprinkled about me, the limpid skies that breathe a promise of the beautiful weather ahead, or even the occasional rustle of the breeze and the fragrance of new-born grass, I cannot help to stop a little, as my thoughts take me back many, many years to the days I spent in the grammar grades of the Catholic schools in my home-town.

It was a delightful little school. I know I will always remember it. The red bricks neatly constructed a building in which I was to obtain the finest of Catholic education. The Sisters of Charity taught me there. I remember their many kind ways—ways in which I only grew to love them more—and to remember them long after I had graduated.

I remember, too, the playground there. The way we children used to gather there just before it was time for the bell to sound and to remind us that classes were about to begin. I can



were taught that May was the month of Our Lady—and that our Lady is May's Queen.

Each classroom was adorned with a beautiful statue of the Blessed Virgin. Proudly, it was placed before the classroom on a table which held it high for all of us to see and to behold.

Often, we would repeat the Hail Mary, our little hands, folded tenderly, a sign of the devotion within us for Our Lady and which was so justly taught to us at school.

But the month of May was a very special time. A very special time indeed, for May was the month dedicated to Mary and the Hail Mary we breathed, more frequently now, made our devotion grow warmer and warmer with each added day.

It seemed as though there were never quite enough we children could do for Mary, for often had we been reminded by the kind nuns of the many things Mary had done for us. Surely, then, we would need, not only a life-time, but even an eternity of greater length, thereafter, to adore Her, to pray to Her, to thank Her for the ways She listened to our prayers—the way Mary brought to us comfort, peace of mind, and the way She granted us practically everything we ever asked of Her. Mary was always so good to her children. And now lucky for us to be her children.

And so, then, when the month of Mary rolled around, there was never enough we could do for our Mother. I remember the way the little boys and girls would gather bouquets of fresh-cut flowers with which to adorn Her beautiful statue. It was a beautiful sight to behold. Our beautiful Lady, surrounded by a garden of beautiful flowers of all different colors and scents. It was a beautiful picture, even for one so small, who recognized the beauty of our Mother, amid that garden we brought to Her—and how She was, by far, more fair than any beautiful flower we could ever pick.

Still, I can see the setting as I think of it—little realizing those many years ago, that one day, I should be looking upon my youth and writing of it so that others might read. Little dreaming that through the live-long years, that picture of beauty and of heavenly reign, would linger before my adoring eyes, for me to see again each year, when another May came bursting through in all her loveliness of Spring.

I can hear still our young, high

voices, raised in songs. And guided by those loving nuns, who showed the true devotion of their Vow to God, we sang those songs with hearts of the innocent—who were being taught the way to life and happiness—for the way to God is the only way to follow.

"I sing a hymn to Mary, the Mother of My God—" and each word only taught us to become a closer part of Mary, May's Queen, for she is the Queen above all queens in the universe.

Will I ever forget the hymn that went partly like this?

"'Tis the month of our Mother, the bright and beautiful May." No, not ever, for during that beautiful month of Mary, we sang that very hymn, every day. We grew to love it—to want to sing it. We used to hum it constantly. We grew to love Mary and to Hold her dearly to our young hearts.

And now, a long, long time has since gone past. About twenty years, I'd say. But I remember it still. And as each month of May comes back to us again, the warm scent of the Spring air about me—and the limpid skies that breathe a promise of the beautiful weather ahead, or even the occasional rustle of the breeze, the fragrance of the newborn grass, all these things take me back to the days of my childhood. Instantly, my thoughts go to that little red-brick school-house I attended—and the nuns who guided me along throughout those young years of my life.

I see again before me, that same statue of Mary as it stood in front of the class-room. And I see the beautiful bouquets of flowers which adorned it—gracefully and generously, as we children, each pleased, placed our own little bouquet at the feet of our Most Blessed Mother. Yes, I see Mary before me as I always see her when I think of her. Mary—beautiful, serene, comforting and loving. Truly a Mother above all mothers—and truly a Queen above all queens—for Mary is truly May's QUEEN.

CURRENT NEWS

West Africa was very much in the news this spring. British West Africa became Ghana, a free and independent dominion. In attendance were the Most Rev. Archbishop Knox, papal legate and Vice President and Mrs. Nixon of the United States.



The Prime Minister of Ghana, Kwame Nkrumah beams his approval of his country's becoming a sovereign state.



Mrs. Richard Nixon greets native chiefs in Ghana



Prime Minister Nkrumah receives the Papal Legate, Archbishop Knox and St. Augustine Seminary's own illustrious alumnus, the Most Rev. J. O. Bowers, S.V.D., Bishop of Accra, Ghana.



From Africa and the Ghana Independence celebration, the Nixons journeyed to Rome and Vatican City where they had a private audience with the Holy Father.



A Maryknoll Missioner gives his blood for the Sullivan triplets who are victims of hemophilia. Two other Sullivan children are also victims of this disease.



Patrolman Robert Weltz (1.) of Philadelphia resigns his job to become a Benedictine monk. His mother and a police commissioner look on.

The Affectionate Faith of **RENDA TEMES**

By V. C. CRUM

Nationwise, worldwide, even communitywise, a proportionate handful of people knew Renda Temes. And the Catholic Church knew her as a member of its Mystical Body for but the last eight of her seventy-seven years. Yet five priests were on the altar the morning the Requiem High Mass was celebrated for her in St. Mary's Church in Colorado Springs, Colorado, exactly one week before Christmas of 1956.

Every morning for eight years — except for the last two of her life — Renda knelt at the communion rail of this same church to receive her Lord.

But it is the unusually affectionate way she received the wholeness of Our Faith that makes her a person (and many call her "a saint") whom every Catholic, everywhere, could be faith-warmed, at least, for knowing.

Obituaries, especially flowery ones, show no more than a direct defiance of the genuinely beautiful simplicity which has filled the lives of persons who live up their very humanness with intensity of affection and fullhearted belief — as Renda Temes did.

Let's take a brief moving-picture look at her, beginning with a Friday evening in May. The 13th. Year, 1948.

She's just been baptized a Catholic, and in the rectory beside St. Mary's Church where the record of her baptism is to be written in the book, two priests stand red-faced — because Renda has abruptly, and of course, without warning, embraced them. Kissed them soundly on the cheek.

Sponsors and friends of Renda grin. They've already had their "kissing" turn. Renda is squealing, repeatedly, "I'm so happy I could —" She finishes the sentence with kissing someone again. Evidently, she's meant *kiss you*.

And for everyone but the elderly pastor who is exceedingly short of

stature, Renda has had to reach up and pull down to her own very short size, the face of the person being kissed. Her own face is shining through the rouged and excitement heightened cheeks, the all-over dark skin. Renda is a Negro woman.

Her black eyes dart as eagerly and trustingly as a very young child's. Naturally, she's dressed in her baptismal best. The occasion is one of special joy. Her really "too fat" figure (always the lover of sweet foods) doesn't enhance her dressed-up best, but the extraordinarily happy face above the clothing does much more. As the dirt beneath the bloom of the rose is glorified too . . .

Now, a third priest walks into the rectory — young, tall, thin, very ascetic looking. Name: Father Robert Freudenstein. Nickname: the "brain." Unembarrassed is he by Renda's bubbling-over affection. It's apparent he is controlling his expression of amusement.

He is the one who actually baptized Renda, who gave her her final, verbal test on her instructions in the Faith. By Legion of Mary members she was first given a rosary. Later, she was instructed by one of the members — over a period of about seven months. Her expression of understanding was a bit irregular. Her expressed desire to understand was above being *regular*.

By Father Freudenstein, spiritual head of the auxiliary branch of The Legion working for the colored people, Renda Temes was immediately passed on her instructions test. The first priest to receive her kissingly expressed joy over becoming a Catholic — and in the church — was he.

For the next eight years Renda always speaks of him as "her priest."

CURRENT NEWS

West Africa was very much in the news this spring. British West Africa became Ghana, a free and independent dominion. In attendance were the Most Rev. Archbishop Knox, papal legate and Vice President and Mrs. Nixon of the United States.



The Prime Minister of Ghana, Kwame Nkrumah beams his approval of his country's becoming a sovereign state.



Mrs. Richard Nixon greets native chiefs in Ghana



Prime Minister Nkrumah receives the Papal Legate, Archbishop Knox and St. Augustine Seminary's own illustrious alumnus, the Most Rev. J. O. Bowers, S.V.D., Bishop of Accra, Ghana.



From Africa and the Ghana Independence celebration, the Nixons journeyed to Rome and Vatican City where they had a private audience with the Holy Father.



A Maryknoll Missioner gives his blood for the Sullivan triplets who are victims of hemophilia. Two other Sullivan children are also victims of this disease.



Patrolman Robert Weltz (1.) of Philadelphia resigns his job to become a Benedictine monk. His mother and a police commissioner look on.

The Affectionate Faith of RENDA TEMES

By V. C. CRUM

Nationwise, worldwide, even communitywise, a proportionate handful of people knew Renda Temes. And the Catholic Church knew her as a member of its Mystical Body for but the last eight of her seventy-seven years. Yet five priests were on the altar the morning the Requiem High Mass was celebrated for her in St. Mary's Church in Colorado Springs, Colorado, exactly one week before Christmas of 1956.

Every morning for eight years — except for the last two of her life — Renda knelt at the communion rail of this same church to receive her Lord.

But it is the unusually affectionate way she received the wholeness of Our Faith that makes her a person (and many call her "a saint") whom every Catholic, everywhere, could be faith-warmed, at least, for knowing.

Obituaries, especially flowery ones, show no more than a direct defiance of the genuinely beautiful simplicity which has filled the lives of persons who live up their very humanness with intensity of affection and fullhearted belief — as Renda Temes did.

Let's take a brief moving-picture look at her, beginning with a Friday evening in May, The 13th, Year, 1948.

She's just been baptized a Catholic, and in the rectory beside St. Mary's Church where the record of her baptism is to be written in the book, two priests stand red-faced — because Renda has abruptly, and of course, without warning, embraced them. Kissed them soundly on the cheek.

Sponsors and friends of Renda grin. They've already had their "kissing" turn. Renda is squealing, repeatedly, "I'm so happy I could —" She finishes the sentence with kissing someone again. Evidently, she's meant *kiss you*.

And for everyone but the elderly pastor who is exceedingly short of

stature, Renda has had to reach up and pull down to her own very short size, the face of the person being kissed. Her own face is shining through the rouged and excitement heightened cheeks, the all-over dark skin. Renda is a Negro woman.

Her black eyes dart as eagerly and trustingly as a very young child's. Naturally, she's dressed in her baptismal best. The occasion is one of special joy. Her really "too fat" figure (always the lover of sweet foods) doesn't enhance her dressed-up best, but the extraordinarily happy face above the clothing does much more. As the dirt beneath the bloom of the rose is glorified too . . .

Now, a third priest walks into the rectory — young, tall, thin, very ascetic looking. Name: Father Robert Freudenstein. Nickname: the "brain." Unembarrassed is he by Renda's bubbling-over affection. It's apparent he is controlling his expression of amusement.

He is the one who actually baptized Renda, who gave her her final, verbal test on her instructions in the Faith. By Legion of Mary members she was first given a rosary. Later, she was instructed by one of the members — over a period of about seven months. Her expression of understanding was a bit irregular. Her expressed desire to understand was above being *regular*.

By Father Freudenstein, spiritual head of the auxiliary branch of The Legion working for the colored people, Renda Temes was immediately passed on her instructions test. The first priest to receive her kissingly expressed joy over becoming a Catholic — and in the church — was he.

For the next eight years Renda always speaks of him as "her priest."

A Solemn Novena of Masses



ST. MONICA
MOTHER of ST. AUGUSTINE

Saint of North Africa, mother of St. Augustine, who is the special patron of the Divine Word Missionaries in the Southland Missions, we honor St. Monica in a special way.

For nearly 20 years Monica prayed for the conversion of her pagan husband, and had the joy of seeing him baptized before his death.

For 20 more years she prayed for the conversion of her son, Augustine, who had strayed into heresy. Again she had the joy of seeing him return to the Faith.

St. Monica is loved and venerated by all Christian mothers who have husbands, sons and loved ones outside the Fold and away from the Sacraments. Surely she will hear our pleas in behalf of your dear ones.

(An offering is appreciated but not necessary. Please mail your petitions to: DIVINE WORD MISSIONARIES — BAY ST. LOUIS, MISSISSIPPI)

June 9 — June 17

in honor of

Saint Monica
in Thanksgiving
and
for Conversions

The response to our invitation to take part in the Novena and to send us your petitions has been very gratifying. We feel that this should be followed by a Novena of Masses in thanksgiving and to implore St. Monica's continued intercession for conversions and the return of loved ones to Holy Mother Church.

We invite you to send us names of your loved ones outside the fold of Holy Mother Church and of those who have strayed away, to be included in our Solemn Novena, imploring the powerful intercession of St. Monica for their conversion and return.

Dear Father,

Please include the following _____

in your Novena in honor of St. Monica for conversions. I also wish to help you in your work for souls in the South by enclosing my alms of _____.

Name _____

Street _____

City _____ Zone _____ State _____

Later, now, let's take a look at Father Freudenstein gallantly kneeling before the seated Renda, presenting her with a long-stemmed, bright red rose. Controlled amusement is in his expression — perhaps pride in his so eager, so affectionate convert. The occasion is simply the refreshment ending of a Legion of Mary annual *acies*.

Then, a few months before Renda's death, this intellectual priest (whose sermons, incidentally, are on a par with Bishop Sheen's) is no longer an assistant pastor of St. Mary's. He's been given a large-territored, if not heavily populated, parish of his own in Hugo, Colorado. But for Renda's funeral he is back in Colorado Springs. He says the burial prayers . . .

A strong and genuine friendship between an ascetic priest and a little old colored lady with eager, childlike, and kissing ways, chuck full of the quality of simplicity might seem unusual. But is it, really? Wouldn't perhaps the talented and trained "intellectual — the brain" recognize before others, even, the simplicity which is wisdom pure and innocent — in another?

"But not only that —" (a sentence opening frequently used by Renda) the likeness of God could certainly have been more obvious to the priest in this affection-expressive face than it is in most.

A picture of Renda, surely the Catholic Renda, would not be complete without "her priest."

Daily attendance at Mass in St. Mary's Church, and two (the earliest) Masses on Sunday, however, brought Renda in contact with many lay Cath-

olics. She became a charming friend to a great many of them. Her round, rouged, and always happy face became a familiar and brightening sight in and just outside the church. Always *all dressed up* for Mass attendance, always so glad-acting to be there — where, in her own words, "HE is."

"Pray for me" was the usual ending to her conversations, spoken in a quick, trusting manner — that used by young children, ordinarily. And seldom found as genuine-seeming in adults.

Many more pictures we could reel of Renda Temes. "Cute" ones, humorous ones, but never, never *sad* ones. Her life bubbled over with joy. Joy it was she expressed when she spoke of her husband "Artie," who died before her conversion to the Catholic Faith. Never a "poor widow" attitude . . . never a sad mention that Artie hadn't lived to share her religious joy. Instead, she spoke confidently of seeing Artie when she finally got to see HIM.

Affectionately, she spoke of Artie. She did not drop affection from her life because he died. She did not drop affection from her life because she became a Catholic and daily went to Mass and Holy Communion. She took this — perhaps best of herself — *affection* with her as she embraced The Faith. She gave, daily, of the best of her humanity, to HIM. Wholly, and joyfully. Fullheartedly. In return for receiving HIM, her God.

Gratitude such as hers is not evidenced every day.

The spirit of Renda Temes's life is more than a mild credit to her race, to her American citizenship, and to the Holy Catholic Church.

New President for Nanzan University: Father Francis Numazawa, S.V.D. has been appointed president of Nanzan University, the Catholic University of Nagoya, Japan. Father Numazawa was the first native Japanese to be ordained a member of the Divine Word Missionaries.

A noted anthropologist, Father Numazawa served as director of the Anthropological Institute of Nanzan University before his latest appointment.

ST. MONICA

Wife and Mother

By THOMAS POTTS, S.V.D.

Many saints were mothers. St. Felicitas witnessed the martyrdom of her seven sons before she herself was beheaded. Elizabeth of Hungary had to take her three children with her when she was cast out of her castle. St. Helena was the mother of Constantine the Great. Countless other saints were also mothers. But, excluding the Mother of God, no saint stands out more as a model wife and mother than St. Monica, the mother of St. Augustine.

Not that Monica was a saint from her childhood. Brought up by a stern maidservant who even measured out Monica's drinking water, she acquired a taste, in secret, for the thick wine of Numidia. Fortunately, another maidservant discovered Monica drinking wine in the dark cellar and called her a "tippler." The one word was enough to cure her.

Monica married early, probably when she was fifteen. Patricius, her husband, was a small town magistrate of only moderate means. He was not a good husband. He was a pagan, a drunkard, and was even unfaithful to his wife. Often he would go into a rage, but Monica's gentleness was

St. Augustine—Confessor and Doctor



St. Monica

stronger than his fits of emotion. When some of her neighbors with husbands milder than Patricius showed her the bruises of their marital combats and marvelled that she herself had none to display, Monica would smile and say, "Blame your own tongues."

Fervently Monica prayed for her husband, and not without evident success. Patricius was converted on his deathbed. Monica spent her remaining years in holy widowhood.

After a bad start, Monica even managed to live amiably with her mother-in-law. Shortly after they were married, Patricius' mother grew to hate her son's wife because of some gossip spread by the newlyweds' servants. But so great was Monica's gentleness and kindness to her that the old woman herself later ordered her son to have the slandering servants flogged.

Monica was, above all, a loving and faithful mother. She loved all three of her children—two sons and one daughter—intensely, but her devotion to Augustine is outstanding both because of his great need of her and because of the praises he later lavished on her in his *Confessions*.

Augustine's trials were her trials. For eighteen long years she pleaded for God with him and pleaded for him with God. So great was her pain at seeing him sin that she was to exclaim

(Continued on Page 151)



**Rev. Martin C. Avila
of Belize, B. H.**

The people of the newly established Belize Diocese in British Honduras, Central America, witnessed one of the most dramatic and glorious moments in the Church's liturgy, when the Reverend Mr. Martin C. Avila was ordained a priest in the Holy Redeemer Cathedral on April 25th, 1957, by the Most Reverend David F. Hickey, S.J., D.D., Bishop of Belize. This sublime ceremony was a historic event in the life of the Church in British Honduras, because Father Avila is the first native priest to be ordained in his Homeland.

The Holy Redeemer Cathedral in Belize was the scene of the First Solemn Mass of Father Avila, celebrated on Low Sunday, April 28th. The assistant priest was the Reverend John J. Stochl, S.J., a native of St. Louis, Mo. and who as a scholastic taught the ordinand at St. John's College.

The sermon was preached by the Reverend Edward Feuerbacher, of the Archdiocese of St. Louis and a classmate of the ordinand. Filling the offices of deacon and subdeacon were the Reverend Eugene F. Bendel of the Archdiocese of St. Louis and a classmate of the ordinand; and Mr. Osmond Martin, a student of theology at Kenrick Seminary and a native of British Honduras. Mr. Charles Woods,

First Ordination In Belize, British Honduras, C. A.

S.J., a native of British Honduras, served as Master of Ceremonies. The Acolytes and torch-bearers were boys from the Apostolic School in Belize and the ordinand's nephews.

Father Avila is the son of Mr. and Mrs. Martin Avila, Sr. of Puerto Cortez in the Republic of Honduras. He was born on March 18th, 1929 in Punta Gorda in British Honduras, where he attended grade school . . . St. Peter Claver School, conducted by the Pallotine Sisters. He received his high school education at St. John's College in Belize, conducted by the Jesuit Fathers. He entered the St. Louis Preparatory Seminary in 1950, and in 1951 he entered Kenrick Seminary for the study of philosophy and theology. Both institutions belong to the Archdiocese of St. Louis, and are conducted by the Vincentian Fathers. The newly ordained priest and Mr. Martin have been under the guardianship of the Reverend Anthony H. Corey, S.J., who worked as missionary for 30 years in British Honduras before coming to St. Louis, where he is now the administrator of St. Joseph's Church on 11th & Biddle Streets in St. Louis.

Father Avila is one of a family of nine children, two of whom entered the religious life. One of his sisters (Sr. Mary Felicia, O.S.P.) belongs to the Congregation of the Sisters of Divine Providence in Baltimore, Md.

Father Avila and Mr. Martin have attended both the Archdiocesan Seminaries of St. Louis, through a scholarship offering made by His Excellency Joseph E. Ritter, Archbishop of St. Louis. The Archbishop has always shown much interest in the missionary life of the Church, and he does all that is possible to help in spreading the word of God.

ST. MONICA

Wife and Mother

By THOMAS POTTS, S.V.D.

Many saints were mothers. St. Felicitas witnessed the martyrdom of her seven sons before she herself was beheaded. Elizabeth of Hungary had to take her three children with her when she was cast out of her castle. St. Helena was the mother of Constantine the Great. Countless other saints were also mothers. But, excluding the Mother of God, no saint stands out more as a model wife and mother than St. Monica, the mother of St. Augustine.

Not that Monica was a saint from her childhood. Brought up by a stern maidservant who even measured out Monica's drinking water, she acquired a taste, in secret, for the thick wine of Numidia. Fortunately, another maidservant discovered Monica drinking wine in the dark cellar and called her a "tippler." The one word was enough to cure her.

Monica married early, probably when she was fifteen. Patricius, her husband, was a small town magistrate of only moderate means. He was not a good husband. He was a pagan, a drunkard, and was even unfaithful to his wife. Often he would go into a rage, but Monica's gentleness was

St. Augustine—Confessor and Doctor



St. Monica

stronger than his fits of emotion. When some of her neighbors with husbands milder than Patricius showed her the bruises of their marital combats and marvelled that she herself had none to display, Monica would smile and say, "Blame your own tongues."

Fervently Monica prayed for her husband, and not without evident success. Patricius was converted on his deathbed. Monica spent her remaining years in holy widowhood.

After a bad start, Monica even managed to live amiably with her mother-in-law. Shortly after they were married, Patricius' mother grew to hate her son's wife because of some gossip spread by the newlyweds' servants. But so great was Monica's gentleness and kindness to her that the old woman herself later ordered her son to have the slandering servants flogged.

Monica was, above all, a loving and faithful mother. She loved all three of her children—two sons and one daughter—intensely, but her devotion to Augustine is outstanding both because of his great need of her and because of the praises he later lavished on her in his *Confessions*.

Augustine's trials were her trials. For eighteen long years she pleaded for God with him and pleaded for him with God. So great was her pain at seeing him sin that she was to exclaim

(Continued on Page 151)



Rev. Martin C. Avila
of Belize, B. H.

First Ordination In Belize, British Honduras, C. A.

S.J., a native of British Honduras, served as Master of Ceremonies. The Acolytes and torch-bearers were boys from the Apostolic School in Belize and the ordinand's nephews.

Father Avila is the son of Mr. and Mrs. Martin Avila, Sr. of Puerto Cortez in the Republic of Honduras. He was born on March 18th, 1929 in Punta Gorda in British Honduras, where he attended grade school . . . St. Peter Claver School, conducted by the Pallotine Sisters. He received his high school education at St. John's College in Belize, conducted by the Jesuit Fathers. He entered the St. Louis Preparatory Seminary in 1950, and in 1951 he entered Kenrick Seminary for the study of philosophy and theology. Both institutions belong to the Archdiocese of St. Louis, and are conducted by the Vincentian Fathers. The newly ordained priest and Mr. Martin have been under the guardianship of the Reverend Anthony H. Corey, S.J., who worked as missionary for 30 years in British Honduras before coming to St. Louis, where he is now the administrator of St. Joseph's Church on 11th & Biddle Streets in St. Louis.

Father Avila is one of a family of nine children, two of whom entered the religious life. One of his sisters (Sr. Mary Felicia, O.S.P.) belongs to the Congregation of the Sisters of Divine Providence in Baltimore, Md.

Father Avila and Mr. Martin have attended both the Archdiocesan Seminaries of St. Louis, through a scholarship offering made by His Excellency Joseph E. Ritter, Archbishop of St. Louis. The Archbishop has always shown much interest in the missionary life of the Church, and he does all that is possible to help in spreading the word of God.

The people of the newly established Belize Diocese in British Honduras, Central America, witnessed one of the most dramatic and glorious moments in the Church's liturgy, when the Reverend Mr. Martin C. Avila was ordained a priest in the Holy Redeemer Cathedral on April 25th, 1957, by the Most Reverend David F. Hickey, S.J., D.D., Bishop of Belize. This sublime ceremony was a historic event in the life of the Church in British Honduras, because Father Avila is the first native priest to be ordained in his Homeland.

The Holy Redeemer Cathedral in Belize was the scene of the First Solemn Mass of Father Avila, celebrated on Low Sunday, April 28th. The assistant priest was the Reverend John J. Stochl, S.J., a native of St. Louis, Mo. and who as a scholastic taught the ordinand at St. John's College.

The sermon was preached by the Reverend Edward Feuerbacher, of the Archdiocese of St. Louis and a classmate of the ordinand. Filling the offices of deacon and subdeacon were the Reverend Eugene F. Bendel of the Archdiocese of St. Louis and a classmate of the ordinand; and Mr. Osmond Martin, a student of theology at Kenrick Seminary and a native of British Honduras. Mr. Charles Woods,

Invest your **FUNDS** *thru our...*

ANNUITY PLAN

For
LIBERAL
and
ASSURED

LIFE INCOME

● Send for this **FREE BOOKLET** ▶

SOCIETY OF THE DIVINE WORD
ANNUITY DEPT.
BAY ST. LOUIS . . . MISSISSIPPI

DEAR FATHER:

I AM INTERESTED IN AN ANNUITY . . . PLEASE SEND ME YOUR
BOOKLET "HOW TO INVEST", WITHOUT ANY OBLIGATION.

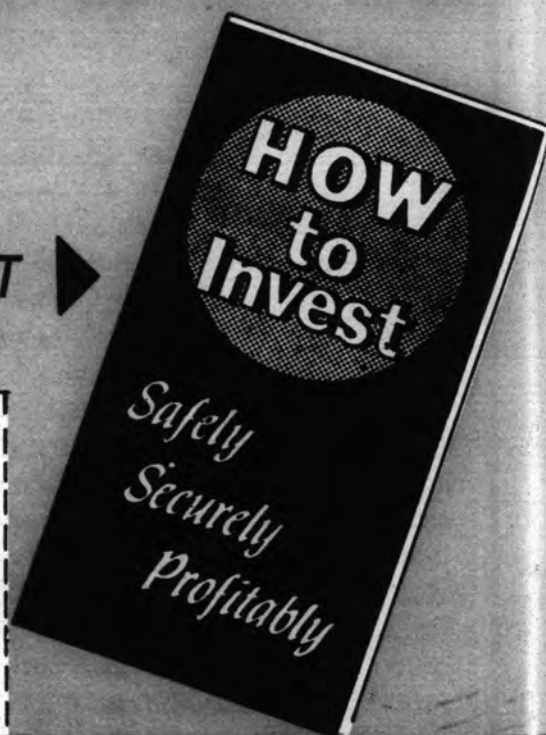
NAME _____

ADDRESS _____

CITY _____

ZONE

STATE



ANNUITY DEPT.
Society of the
DIVINE WORD

BAY ST. LOUIS . . . MISSISSIPPI

NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.



EDITOR'S NOTE: "No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.

CHAPTER 12 — BENT UNDER THE HARNESS

SYNOPSIS: Peacemaker, organizer, expert instructor, Father Megan always operated at the down-to-earth level of his parishioners. Everyone felt right at home with him in all circumstances: on the street; in private homes; during the informal pastor-to-parishioner chat in church just before Mass; or, immediately after Mass, during the unparalleled interracial gathering around a coffee pot in the rectory.

Monday morning, Father Tom rose at 5 o'clock and attended to meditation and breviary before the 6:30 Mass. Then made his bed, tidied the house, and cooked his breakfast. Into coveralls at 9 o'clock, Father Tom continued his work of digging foundations, hauling lumber, roofing, painting, sawing, and hammering away at the 5 structures which now stand at 902 Dabbs Street.

At 11 o'clock, there was a hasty lunch, then back to work. Occasionally, Megan would sally forth in his overalls to the hardware store for nails or paint or hacksaw blades, smiling, greeting, and badinaging his way along the streets. Although fussy as Dad Megan when dressing after work hours, neither coveralls nor paint-spattered shoes nor sloppy-Joe hat could jeopardize the unbounding popularity of this central figure in Hattiesburg.

At 2:30 P.M. he called it a day. Then he showered, dressed, and went calling on his parishioners, all of whom he saw at least once a week. Capable of conversing freely with executives, doc-

tors, politicians, and lawyers one minute, and with the most illiterate the next, Megan dashed from offices to homes to shacks to hospitals to jails.

Whoever came in contact with Father Tom could feel assured that his entire life was capsuled in the memory of this whirlwind apostle. He'd gladly attempt the impossible to help out anyone: White, Yellow, Black; Jew, Protestant, Catholic, atheist; rich, poor; saint, sinner; favorite or underdog.

When poverty-stricken, blind Hubert Merit returned from the V.A. Hospital, his ramshackle home was topsy-turvy. Megan removed his coat, rolled up his sleeves, swept the floor, set the room in order, and even plowed through the hated task of washing dishes.

A certain poor family had been good to Father Tom. When they decided to move from Hattiesburg to Vicksburg, but lacked the money to hire a moving van, Tom pulled up his truck in front of their home, helped pile it high with furniture and belongings, squeezed the family into the cab of the truck, then transported family and possessions the 135 miles gratis.

At 6 P.M., Father Megan was back in the rectory, preparing supper. He ate heartily, enlivening the meal with witticisms and laughter when company was present. Sometimes his menu

INTENTIONAL SECOND EXPOSURE

Invest your **FUNDS** thru our...

ANNUITY PLAN

For
LIBERAL
and
ASSURED

LIFE INCOME

● Send for this **FREE BOOKLET** ▶

SOCIETY OF THE DIVINE WORD
ANNUITY DEPT.
BAY ST. LOUIS . . . MISSISSIPPI

DEAR FATHER:

I AM INTERESTED IN AN ANNUITY . . . PLEASE SEND ME YOUR
BOOKLET "HOW TO INVEST", WITHOUT ANY OBLIGATION.

NAME _____

ADDRESS _____

CITY _____

ZONE

STATE



ANNUITY DEPT.

Society of the
DIVINE WORD

BAY ST. LOUIS . . . MISSISSIPPI



Father Thomas Megan

EDITOR'S NOTE: "No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U.S. Southland, will be published serially in condensed form in the "Messenger." The author of this biography is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.

CHAPTER 12 — BENT UNDER THE HARNESS

SYNOPSIS: Peacemaker, organizer, expert instructor, Father Megan always operated at the down-to-earth level of his parishioners. Everyone felt right at home with him in all circumstances: on the street; in private homes; during the informal pastor-to-parishioner chat in church just before Mass; or, immediately after Mass, during the unparalleled interracial gathering around a coffee pot in the rectory.

Monday morning, Father Tom rose at 5 o'clock and attended to meditation and breviary before the 6:30 Mass. Then made his bed, tidied the house, and cooked his breakfast. Into coveralls at 9 o'clock, Father Tom continued his work of digging foundations, hauling lumber, roofing, painting, sawing, and hammering away at the 5 structures which now stand at 902 Dabbs Street.

At 11 o'clock, there was a hasty lunch, then back to work. Occasionally, Megan would sally forth in his overalls to the hardware store for nails or paint or hacksaw blades, smiling, greeting, and badinaging his way along the streets. Although fussy as Dad Megan when dressing after work hours, neither coveralls nor paint-spattered shoes nor sloppy-Joe hat could jeopardize the unbounding popularity of this central figure in Hattiesburg.

At 2:30 P.M. he called it a day. Then he showered, dressed, and went calling on his parishioners, all of whom he saw at least once a week. Capable of conversing freely with executives, doc-

tors, politicians, and lawyers one minute, and with the most illiterate the next, Megan dashed from offices to homes to shacks to hospitals to jails.

Whoever came in contact with Father Tom could feel assured that his entire life was capsuled in the memory of this whirlwind apostle. He'd gladly attempt the impossible to help out anyone: White, Yellow, Black; Jew, Protestant, Catholic, atheist; rich, poor; saint, sinner; favorite or underdog.

When poverty-stricken, blind Hubert Merit returned from the V.A. Hospital, his ramshackle home was topsy-turvy. Megan removed his coat, rolled up his sleeves, swept the floor, set the room in order, and even plowed through the hated task of washing dishes.

A certain poor family had been good to Father Tom. When they decided to move from Hattiesburg to Vicksburg, but lacked the money to hire a moving van, Tom pulled up his truck in front of their home, helped pile it high with furniture and belongings, squeezed the family into the cab of the truck, then transported family and possessions the 135 miles gratis.

At 6 P.M., Father Megan was back in the rectory, preparing supper. He ate heartily, enlivening the meal with witticisms and laughter when company was present. Sometimes his menu

looked as though it had been borrowed from John the Baptist. He was always giving away his food to the poor, with very little left over for himself. On Saturday nights, however, he made certain that there was a steak in the house to celebrate the week's toil and progress. Occasionally — but only occasionally — when the pressure of work was tremendous, he phoned a friend, "Watch for a bum who's coming over for a meal!"

The hours of 9 to 11 P.M. were given over to administration details, Sunday's sermon, the Weekly Bulletin, and more correspondence. One night, he wrote 14 letters to intimate friends, soliciting subscriptions to the Catholic Digest and Sunday Visitor which he might place in high school libraries, hospitals, jails, etc.

The Weekly Bulletin was a pet project of Father Tom's. Excerpts from this publication are very interesting:

"Don't forget our 'One Convert a Year' program. All our people are asked to bring in one convert. A new class is shaping up. If you know people who are interested in the Catholic religion, bring them around for the new class!"

"During the week, a Catholic lady from Jackson brought us a box of clothes for the needy. We have given most of these to needy folks of Hattiesburg, but we have a few left. If you know of some persons deserving our help—Catholic or non-Catholic—please notify your pastor."

Wednesday, Father Megan's day off was full to the brim with activity. Associated with the Newman Club of Mississippi Southern College, he often lectured on China and Communism. During "Religious Week" conducted by the College, a Protestant minister belittled the work of Catholic missionaries in China. Father Tom's Irish temper blazed and reared in challenge from his chair. His brilliant off-the-cuff rebuttal, backed by facts and 22 years of experience in China, brought

the audience to its feet with an ovation of cheers and applause.

Closely observing Father Megan's bold and zealous work among the Colored, businessmen in Hattiesburg argued with him that he was misusing his talents. "Why work among the Negroes?" they would ask him.

Megan's riposte was tactful and apropos: "Well, it's like this. All of you are excellent businessmen, but you deal with Negroes because they have something to offer you; good American dollars. Well, the Colored have something valuable to me also; immortal souls. That's why I welcome them into my church, just as you welcome them into your stores."

In Hattiesburg, Megan never once referred to the fact that he had been a prefect apostolic at the head of an entire diocese in China. He often spoke wistfully about his beloved Chinese, but he merely said, "When I was a missionary in China", or "In my China days". No one in Hattiesburg had the slightest inkling that he had once been a bishop respected and revered throughout all of China in the highest ecclesiastical, social, and military circles. Perhaps they would never have believed it anyhow, as they watched him do the humblest of missionary work; ringing doorbells in search of souls.

While giving a mission in a large parish of New Orleans in March, 1951, Father Megan suffered another stroke. It almost proved fatal, and put him on the sick list for a good long while.

During the last two years of his life, these sudden attacks became more frequent and left him in a state of complete exhaustion and partial paralysis. On each occasion he was warned to slow down, take it easy, and delegate the heavier tasks to younger and healthier hands.

During the intervals of protracted rest, Megan usually went to Sunny Bank, the Divine Word rest home on the Gulf, a few miles from the Semin-

ary at Bay St. Louis. While recuperating, he felt guilty about "letting down" his parish. He hated nothing more than being away from his people, and displayed deep concern for almost each individual while absent.

These forced vacations at Sunny Bank would end as soon as Megan felt the least bit better. Forgetting his promise of complete rest, he'd hop into his Chevvy and speed back to Hattiesburg. This did not please his doctors or superiors. They decided to send him hundreds of miles away, too far to rush back to "Hatbrg" every few weeks. The logical spot for Father Tom seemed to be Luling, Texas, where veteran missionary Father Jimmy Kinder conducted a mission parish for Mexicans.

On May 29, 1951, Father Tom wrote: "Judging from the variety of addresses I've had of late, you must think me the world's worst tramp. I've arrived in Texas and will be here for a while. It is the old quest for rest and health. Feeling good some days; then again, no good. Like an elevator: Lots of ups and downs. 25 years ago today

I was ordained to the Holy Priesthood, and the 25 years have brought me much to be grateful for."

The world did not forget Father Megan on his "Big Day". Letters poured in from his friends and classmates in the States, New Guinea, Africa, and his beloved China. Brother "Din" and Father Eddie Wojniak also sent congratulations to their old China "boss"—with checks to back up their greetings. In his letter of thanks (with humorous spellings and very intimate style), Megan wrote about the very simple celebration he observed for his "Silver Wingding".

But any improvement in Father Tom's health was only temporary. Tired of rest cures and "sawbones" (as he affectionately called the M.D.'s who were his close friends), he felt that natural and human powers of healing had reached their limit. He decided to take his case to heaven itself. So, in a letter to the provincial, he expressed his decision to make a pilgrimage to Our Lady of Guadalupe.

(To be Continued)



Price \$3.50

Order from:

St. Augustine's Messenger
Divine Word Missionaries
Bay St. Louis, Mississippi

Dear Father:

Enclosed is my offering of \$.....

for..... copies of the "ATOMIC APOSTLE".

Name

Address

City..... State.....

- On March 6, 1957, a new nation and sovereign state was born! The British West Africa territory or the Gold Coast became Ghana, an independent nation but still a member of the British Commonwealth of Nations.
- It was a great day for Africa and the World! Many nations sent official delegations and there were as many nations from which came unofficial delegations. Among the distinguished delegates and visitors was His Excellency, the Most Reverend James R. Knox, D.D., formerly Apostolic Delegate to East and West Africa and newly-appointed Internuncio to India. Archbishop Knox who represented the Holy Father during the historic celebrations celebrated a Solemn Pontifical Mass in thanksgiving for the blessings bestowed upon Ghana. This Mass was celebrated on March 10, 1957. There came from the United States: Vice President and Mrs. Richard Nixon, Dr. Ralph Bunche, undersecretary of the U.N. and a host of other dignitaries.
- May this new nation fear God; may it be a Christian nation; may it be a unified nation. May Ghana enjoy God's choicest blessings and favors!



Papal Legate, Archbishop Knox, being the Cathedral of the Holy Spirit (A tiffical Mass

GHA



Before the majestic Cathedral of the Holy Spirit in Accra, His Excellency, Bishop Bowers greets Vice President and Mrs. Richard Nixon of the United States who made a personal call on the Bishop and the American missionaries working in the Diocese of Accra (Ghana).

Archbishop Knox, Bishop Bowers and S.V.D., Chancellor of the Diocese are pictured before the entrance of the B





Archbishop Knox, being led in procession from the Holy Spirit (Accra) following the Pontifical Mass of Thanksgiving.

Minister of Health and wife, Mr. and Mrs. J. H. Allassani assisting at the Solemn Pontifical High Mass of thanksgiving for blessings bestowed upon the new sovereign state. The Papal Legate, Archbishop Knox was celebrant.



GHANA

Bishop Bowers and Father A. Kretchmer, of the Diocese and Master of Ceremonies at the entrance of the Bishop's Residence in Accra.



His Excellency, Archbishop James R. Knox, D.D. (r.) Internuncio to India and Papal Legate to the Ghana Independence Celebrations is pictured with Bishop J. O. Bowers, S.V.D. of Accra and Prime Minister Kwame Nkrumah.

INTENTIONAL SECOND EXPOSURE

- On March 6, 1957, a new nation and sovereign state was born! The British West Africa territory or the Gold Coast became Ghana, an independent nation but still a member of the British Commonwealth of Nations.
- It was a great day for Africa and the World! Many nations sent official delegations and there were as many nations from which came unofficial delegations. Among the distinguished delegates and visitors was His Excellency, the Most Reverend James R. Knox, D.D., formerly Apostolic Delegate to East and West Africa and newly-appointed Internuncio to India. Archbishop Knox who represented the Holy Father during the historic celebrations celebrated a Solemn Pontifical Mass in thanksgiving for the blessings bestowed upon Ghana. This Mass was celebrated on March 10, 1957. There came from the United States: Vice President and Mrs. Richard Nixon, Dr. Ralph Bunche, undersecretary of the U.N. and a host of other dignitaries.
- May this new nation fear God; may it be a Christian nation; may it be a unified nation. May Ghana enjoy God's choicest blessings and favors!



Papal Legate, Archbishop Knox, being the Cathedral of the Holy Spirit (A tiffical Mass of Ghana

GHA



Before the majestic Cathedral of the Holy Spirit in Accra, His Excellency, Bishop Bowers greets Vice President and Mrs. Richard Nixon of the United States who made a personal call on the Bishop and the American missionaries working in the Diocese of Accra (Ghana).

Archbishop Knox, Bishop Bowers and S.V.D., Chancellor of the Diocese and pictured before the entrance of the Bis





Bishop Knox, being led in procession from the Holy Spirit (Accra) following the Pontifical Mass of Thanksgiving.

GHANA

Bishop Bowers and Father A. Kretchmer, of the Diocese and Master of Ceremonies entrance of the Bishop's Residence in Accra.



Minister of Health and wife, Mr. and Mrs. J. H. Allassani assisting at the Solemn Pontifical High Mass of thanksgiving for blessings bestowed upon the new sovereign state. The Papal Legate, Archbishop Knox was celebrant.



His Excellency, Archbishop James R. Knox, D.D. (r.) Internuncio to India and Papal Legate to the Ghana Independence Celebrations is pictured with Bishop J. O. Bowers, S.V.D. of Accra and Prime Minister Kwame Nkrumah.

**Sesquicentennial
of
Canonization
of
St. Benedict the Moor**

May, 1807 - May, 1957

St. Benedict the Moor was canonized a saint on May 25, 1807 by Pope Pius VII. Holy Name College, Franciscan House of Studies in Washington, D.C. will conduct anniversary observances as will St. Anthony's Church in Boston, Mass. For information on the sesquicentennial celebrations in honor of St. Benedict, address Father Marian Shuk, O.F.M. at the Holy Name College; 14th and Shepherd Sts., N.E. Washington, D.C.



Saint Benedict the Moor

ROSARIES RECHAINED

Rosaries
rechaind
in
nickel
silver

\$1.00

Rosaries
rechaind
in
sterling
silver

\$1.50

New cross or
center piece
EXTRA

Rosaries made from
any beads you send
at the same price as
for rechaind.

**ST. PETER CLAVER ROSARY DEPT.
ST. AUGUSTINE'S SEMINARY
BAY ST. LOUIS, MISSISSIPPI**

Prelates In South Africa Denounce 'Apartheid' Bill

CAPE TOWN, South Africa — Archbishop Owen McCann of Cape Town denounced a proposed national law to enforce race segregation in city and town churches as "a direct attack on freedom of religion and conscience."

Holding that the section concerning churches in the Nationalist party government's latest move to tighten its policy of partheid—strict separation of the races—would be "a blow to the very civilization which the government claims to be defending," the Archbishop declared:

"The churches in my archdiocese must remain open to all members of the Catholic Church."

Archbishop Denis Hurley, O.M.I., of Durban said that the bill is "an unwarranted interference with our religion."

He continued by stating that: "Instructions to clergy in the Durban archdiocese will be to continue as before regardless of consequences. These new applications of apartheid demonstrate that the policy is essentially evil and anti-Christian."

"It is quite impossible for the Catholic Church to exclude Africans from any of its places of worship. It would be contrary to the basic tenet concerning the unity of the Church."

Amendment

The new legislation was introduced in Parliament as an amendment to the existing Native Laws.

It provides that no person may conduct in an urban area a church, school, hospital, club, institution or place of entertainment which was not in existence on January 1, 1938, if that institution is to be attended by a Negro, unless the person in charge has first obtained approval by the Minister of Native Affairs. The only institutions exempted are those located in a so-

called native location or a native hostel or other area which the government has specified for Negro residence.

Under existing legislation, approval by the Minister of Native Affairs is necessary only if the institution concerned is conducted primarily for the benefit of natives.

The choice of the year 1938 in the new legislation makes it cover a large proportion of South Africa's Catholic churches. The Church in the Union of South Africa has more than doubled since that year, and the number of its churches has grown accordingly.

In 1938, South Africa was still a relatively new mission territory for the Church and was under the ecclesiastical jurisdiction of a small number of vicars and prefects apostolic. Today there are some 676,000 Catholics in four archdioceses and 16 dioceses. Members of all races worship together in South Africa's Catholic churches.

Catholics Increase In South Africa

CAPE TOWN, South Africa—The new published 1957 Catholic Directory of South Africa shows a year's gain of 82,890, bringing the total Catholic population in southern Africa to 1,207,551.

The greatest increase by far, 77,793, was among the Negroes, bringing the Negro Catholic total to 966,256.

WHAT EVERY WOMAN KNOWS

Three kinds of men don't understand women: old men, young men, and men of middle age.

—Irish Proverb.

* * *

CRITICISM is something you can avoid easily—by saying nothing, doing nothing and being nothing.

—Anonymous.

Sesquicentennial
of
Canonization
of
St. Benedict the Moor

May, 1807 - May, 1957

St. Benedict the Moor was canonized a saint on May 25, 1807 by Pope Pius VII. Holy Name College, Franciscan House of Studies in Washington, D.C. will conduct anniversary observances as will St. Anthony's Church in Boston, Mass. For information on the sesquicentennial celebrations in honor of St. Benedict, address Father Marian Shuk, O.F.M. at the Holy Name College; 14th and Shepherd Sts., N.E. Washington, D.C.



Saint Benedict the Moor

ROSARIES RECHAINED

Rosaries
rechaind
in
nickel
silver

\$1.00

Rosaries
rechaind
in
sterling
silver

\$1.50

New cross or
center piece
EXTRA

Rosaries made from
any beads you send
at the same price as
for rechaind.

**ST. PETER CLAVER ROSARY DEPT.
ST. AUGUSTINE'S SEMINARY
BAY ST. LOUIS, MISSISSIPPI**

Prelates In South Africa Denounce 'Apartheid' Bill

CAPE TOWN, South Africa — Archbishop Owen McCann of Cape Town denounced a proposed national law to enforce race segregation in city and town churches as "a direct attack on freedom of religion and conscience."

Holding that the section concerning churches in the Nationalist party government's latest move to tighten its policy of partheid—strict separation of the races—would be "a blow to the very civilization which the government claims to be defending," the Archbishop declared:

"The churches in my archdiocese must remain open to all members of the Catholic Church."

Archbishop Denis Hurley, O.M.I., of Durban said that the bill is "an unwarranted interference with our religion."

He continued by stating that: "Instructions to clergy in the Durban archdiocese will be to continue as before regardless of consequences. These new applications of apartheid demonstrate that the policy is essentially evil and anti-Christian."

"It is quite impossible for the Catholic Church to exclude Africans from any of its places of worship. It would be contrary to the basic tenet concerning the unity of the Church."

Amendment

The new legislation was introduced in Parliament as an amendment to the existing Native Laws.

It provides that no person may conduct in an urban area a church, school, hospital, club, institution or place of entertainment which was not in existence on January 1, 1938, if that institution is to be attended by a Negro, unless the person in charge has first obtained approval by the Minister of Native Affairs. The only institutions exempted are those located in a so-

called native location or a native hostel or other area which the government has specified for Negro residence.

Under existing legislation, approval by the Minister of Native Affairs is necessary only if the institution concerned is conducted primarily for the benefit of natives.

The choice of the year 1938 in the new legislation makes it cover a large proportion of South Africa's Catholic churches. The Church in the Union of South Africa has more than doubled since that year, and the number of its churches has grown accordingly.

In 1938, South Africa was still a relatively new mission territory for the Church and was under the ecclesiastical jurisdiction of a small number of vicars and prefects apostolic. Today there are some 676,000 Catholics in four archdioceses and 16 dioceses. Members of all races worship together in South Africa's Catholic churches.

Catholics Increase In South Africa

CAPE TOWN, South Africa—The new published 1957 Catholic Directory of South Africa shows a year's gain of 82,890, bringing the total Catholic population in southern Africa to 1,207,551.

The greatest increase by far, 77,793, was among the Negroes, bringing the Negro Catholic total to 966,256.

WHAT EVERY WOMAN KNOWS

Three kinds of men don't understand women: old men, young men, and men of middle age.

—Irish Proverb.

* * *

CRITICISM is something you can avoid easily—by saying nothing, doing nothing and being nothing.

—Anonymous.

Help Complete a Burse

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

Incomplete Burses

At "St. Augustine's" — Bay St. Louis, Mississippi

	Rec'd. Last Month	Total	Am't. Needed
Our Lady of Sorrows	\$725.74	\$4,709.74	\$290.26
St. Joseph	7.00	2,595.50	2,404.50
Blessed Martin de Porres No. 6	12.00	1,486.74	3,513.26
Little Flower	—	1,288.25	3,711.75
St. Jude	1.00	1,661.50	3,338.50
Holy Ghost	5.00	1,081.70	3,918.30
St. Matthias	—	861.50	4,138.50
St. Elizabeth	—	583.00	4,317.00
Our Lady of Fatima	9.00	591.00	4,409.00
St. Madeline Sophie Barat	5.00	351.50	4,648.50
St. Martha	—	355.00	4,645.00

At "Marygrove" — Arlington, California

Little Flower No. 2	6.00	\$1,491.00	\$3,509.00
Sacred Heart	3.00	903.00	4,097.00
Our Lady of Fatima	4.00	54.00	4,946.00
St. Joseph	2.00	27.00	4,973.00
Holy Ghost	3.00	30.00	4,970.00
St. Anthony	2.00	27.00	4,973.00
Blessed Martin	5.00	5.00	4,995.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of \$ towards the completion of your burse for your seminary in

Name

Address

City Zone State

Send your contributions to: Father Pung, S.V.D., Provincial
Bay St. Louis, Mississippi

a long The Divine Word Mission Trail!!



Father Provincial has most recent word from Father Richard Winters, S.V.D. who is actively engaged in Mission Work in the Catholic Mission, Banningville, Belgian Congo. Father sends greetings to all his confreres in the Southern Province and all his friends and acquaintances who will see this greeting in the MESSENGER. Father Winters sends the accompanying photos of his work in the Belgian Congo.



The Fathers' house at Beno.



Altar in the Fathers' house at Beno made of elephant tusks.



Father Winters (center, front) with Josephite teaching Brothers at Kinguigi.



The roving photographer caught a few of the children of St. Peter's Parish in Pine Bluff, Ark., one afternoon after school hours.



There was in progress an arbor day exercise: St. Peter lad digging hole for planting of traditional tree.

INTENTIONAL SECOND EXPOSURE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then this same burse will be applied to another, and another, generation after generation.

Won't you please help us to complete burses so that worthy boys can reach their lofty goal, the missionary priesthood?

	Rec'd. Last Month	Total	Am't. Needed
Our Lady of Sorrows	\$725.74	\$4,709.74	\$290.26
St. Joseph	7.00	2,595.50	2,404.50
Blessed Martin de Porres No. 6	12.00	1,486.74	3,513.26
Little Flower	—	1,288.25	3,711.75
St. Jude	1.00	1,661.50	3,338.50
Holy Ghost	5.00	1,081.70	3,918.30
St. Matthias	—	861.50	4,138.50
St. Elizabeth	—	583.00	4,317.00
Our Lady of Fatima	9.00	591.00	4,409.00
St. Madeline Sophie Barat	5.00	351.50	4,648.50
St. Martha	—	355.00	4,645.00

Little Flower No. 2	6.00	\$1,491.00	\$3,509.00
Sacred Heart	3.00	903.00	4,097.00
Our Lady of Fatima	4.00	54.00	4,946.00
St. Joseph	2.00	27.00	4,973.00
Holy Ghost	3.00	30.00	4,970.00
St. Anthony	2.00	27.00	4,973.00
Blessed Martin	5.00	5.00	4,995.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply priests to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priest sons or brothers for all time.

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for the education of worthy young boys for the priesthood. Please accept my offering of \$ towards the completion of your burse for your seminary in

Name

Address

City Zone State

a long The Divine Word Mission Trail!!



Father Provincial has most recent word from Father Richard Winters, S.V.D. who is actively engaged in Mission Work in the Catholic Mission, Banningville, Belgian Congo. Father sends greetings to all his confreres in the Southern Province and all his friends and acquaintances who will see this greeting in the MESSENGER. Father Winters sends the accompanying photos of his work in the Belgian Congo.



The Fathers' house at Beno.



Altar in the Fathers' house at Beno made of elephant tusks.



Father Winters (center, front) with Josephite teaching Brothers at Kinguigi.



The roving photographer caught a few of the children of St. Peter's Parish in Pine Bluff, Ark., one afternoon after school hours.



There was in progress an arbor day exercise: St. Peter lad digging hole for planting of traditional tree.

STATISTICS AS OF JANUARY 1, 1957 OF THE S.V.D. PARISHES AND MISSIONS ENGAGED IN WORK AMONG THE COLORED AND MEXICAN PEOPLES OF THE U.S.A. (Southern Province of St. Augustine)

	Priests	Parish- ioners	Infant Baptisms	Adult Baptisms	Adults in Convert Classes	Pupils	Sisters	Lay Teachers
ARCHDIOCESE OF NEW ORLEANS								
St. Thomas', Pointe-a-la-Hache, La. (plus 3 Missions)	2	610	51	0	0	350*	0	0
Our Lady of Perpetual Help, Belle Chasse, La. (plus 1 Mission)	2	1,004	35	0	0	70*	0	0
ARCHDIOCESE OF SAN FRANCISCO								
St. Benedict the Moor, San Francisco, Calif.	1	525	15	12	2	0	0	0
St. Patrick's, Oakland, Calif.	2	402	40	15	5	235	5	0
DIOCESE OF AUSTIN								
St. John the Evangelist, Luling, Texas	1	280	40	1	1	101*	0	0
St. Margaret's, Giddings, Texas (plus 1 Mission)	1	317	12	2	0	0	0	0
St. John's, Waco, Texas	1	26	1	2	4	0	0	0
DIOCESE OF LAFAYETTE								
Holy Rosary Institute, Lafayette, La.	2	350	0	5	0	360	6	0
Immaculate Heart of Mary, Lafayette, La. (plus 1 Mission)	2	3,824	195	2	2	430	6	3
St. Benedict, Duson, La. (plus 1 Mission)	1	1,680	49	0	1	91	0	2
Our Lady of Perpetual Help, St. Martinville, La. (plus 1 Mission)	2	3,729	172	1	6	365	3	6
Our Lady of the Rosary, Jeanerette, La. (plus 2 Missions)	2	755	35	3	1	276	0	3
St. Jules', Franklin, La. (plus 1 Mission)	1	401	13	37	23	92*	0	0
St. Joseph's, Maurice, La.	1	680	23	2	1	175*	0	0
Holy Trinity, Washington, La.	1	500	18	5	4	95*	0	0
St. Joseph's, Elton, La. (plus 1 Mission)	2	1,003	51	3	6	409	2	4
St. Joseph's, Broussard, La. (plus 1 Mission)	1	1,530	7	0	1	139*	0	0
DIOCESE OF LITTLE ROCK								
St. Peter's Pine Bluff, Ark.	2	225	6	13	2	304	6	1
St. Raphael's, Pine Bluff, Ark.	1	95	8	1	6	0	0	0
St. Bartholomew's, Little Rock, Ark.	1	173	14	15	1	153	6	1
St. Augustine's, North Little Rock, Ark.	1	96	8	10	5	127	2	2
DIOCESE OF NATCHEZ								
St. Mary's Vicksburg, Miss.	2	115	26	3	6	420	11	2
Holy Ghost, Jackson, Miss.	2	325	18	34	10	323	9	4
Christ the King, Jackson, Miss.	1	110	4	9	6	155	2	2
St. Joseph, Meridian, Miss.	1	135	4	15	8	301	8	3
Sacred Heart, Greenville, Miss.	1	250	15	7	2	538	9	3
St. Rose of Lima, Bay St. Louis, Miss.	2	800	24	1	0	199	12	1
St. Francis', Yazoo City, Miss.	1	145	10	18	21	403	13	0
Immaculate Conception, Clarksdale, Miss.	1	90	17	5	1	200	5	1
St. Gabriel's, Mound Bayou, Miss.	1	56	1	17	6	124	4	0
Holy Rosary, Hattiesburg, Miss. (plus 1 Mission)	1	75	3	3	1	0	0	0
TOTAL	43	20,306	915	241	132	6,135	109	38

* Children attend public school but receive instructions weekly from the missionaries.

ST. MONICA

(Continued from Page 138)

that "she felt she had borne him anew each time he failed in his duty to God."

After his conversion, his mother praised Augustine for never having spoken harshly to her. But there was one occasion on which he bitterly wounded his mother's love. It was in the year 383. Augustine, then a Manichean, sought to go to Rome. Monica believed that, once in Italy, Augustine would be even more at the mercy of the heretics, and would be lost for all time. She begged him with tears to stay in Africa.

To silence her, Augustine was forced to deception. "I lied to my mother, and to such a mother!" he exclaimed later. One night at port, Augustine convinced her that he was going aboard one of the ships only to spend the last hours with a departing friend, and he persuaded her to wait for him in a chapel near the harbor. Here the unconscious victim of his deceit spent the night in tears and prayer.

The wind rose and filled the sails and the ship bearing Augustine sped away from Africa. At dawn Monica left the chapel to go in search of her son, but she soon realized that she had been deceived. This cruel treachery on the part of one whom she loved above all others reduced her to the depths of despair.

As soon as possible, Monica followed her son to Rome, and then to Milan. There her years of grief at last came to an end. Her son, robed in white, was baptized by St. Ambrose on April 25, 387.

After Augustine's baptism, he and his mother journeyed to Ostia where they intended to board a ship for Carthage. As they awaited a ship, Monica was able to enjoy a few weeks conversing with her brilliant son on the great mysteries of Faith. Then, one evening in late May, Monica said to Augustine: "Son, for my own part I have no further delight in anything in this life. What I do here and why I

am here, I know not, now that my hopes in this world are accomplished. One thing there was for which I desired to linger in this life, that I might see thee a Catholic before I died. My God has done this for me. What more do I here?"

Less than a week later, she fell sick and retired to her bed. Nine days later she fell into a swoon and her sons Augustine and Navigius hastened to her side.

To Augustine she said: "This only I request, that you should remember me at the Lord's altar, wherever you be."

When another present spoke of the tomb she had prepared for herself beside her husband in Africa, she remarked: "Nothing is far to God; nor is it to be feared that at the end of the world He will not know where he will raise me up."

And thus, detached from all thought except that of her future home, at the age of fifty-six, Monica passed away.

Augustine closed her eyes and grief filled his heart. But he did not weep, for, he reasoned to himself, "Christians should not mourn for their dead; they are not dead but born unto true life; they are not dead, they do but sleep until the day of Resurrection."

His eyes remained dry at the wake, at the funeral, at the burial. But the following night, a sense of the horror of his loss overwhelmed him. She was no longer there, never again would he see her, never again hold converse with her, never press his lips to her cheek. Then at last the son overcame the Christian and a flood of tears surged from his eyes. He wept until his eyes had no more tears—wept for his mother, for himself. "And now let who will judge me as he will," Augustine writes, "and if he finds sin therein that I wept for my mother and for such a mother, let him not deride me, let him rather weep himself for my sins and ask pardon of Christ for me."

Who of us would thus judge Augustine?



Mr. Morawski Succumbs

Mr. Ambrose J. Morawski, friend and benefactor of St. Augustine's was stricken with a coronary thrombosis on Friday morning, March 22 as he was about to receive Holy Communion in the Seminary chapel. He was rushed to the hospital and after a day of rest ap-



peared to be improving, though his condition continued to remain critical and he remained under the oxygen tent constantly. Early in the morning of March 26, Mr. Morawski suffered another slight attack at the hospital. The attending physician gave him medication which helped. However in about 6 hours, he suffered another severe attack to which he succumbed. Mr. Morawski was well fortified with the Last Rites and Holy Viaticum; each morn-

ing while in the hospital, he received Holy Communion. His brother, Albert, who was in Mexico, was summoned the day he was stricken and arrived at the Seminary the following day.

On Wednesday, March 27, the Very Rev. Robert E. Pung, S.V.D., Provincial of the Southern Divine Word Province celebrated the Solemn Requiem Mass in the seminary chapel. The Very Rev. William Adams, S.V.D., Rector of St. Augustine's was Deacon; the Rev. Carlos Lewis, S.V.D., was Subdeacon. The chapel was filled with all the members of St. Augustine's Community and a goodly number of local folks who had come to know Mr. Morawski. The remains were flown to North Attleboro, Mass., the home of the deceased where a Solemn High Mass of Requiem was sung by Father Provincial Pung who flew there from New Orleans.

A tribute to the generosity of Mr. Morawski toward St. Augustine's and his love for the work being done here was the recitation of the Rosary for the Dead during the wake in the Seminary parlors. Clerical members of our Community and joined with the local Bay St. Louis Council Knights of Columbus in this beautiful tribute to the deceased.

Surviving Mr. Morawski are: Albert A. Morawski, Arthur L. Morawski and Att'y John Morawski—brothers; and Miss Eva Morawski, a sister with whom he made his home before he retired at St. Augustine's. At the time of his retirement a year ago, he was secretary and part-owner of the Paye and Baker Co. of North Attleboro, Mass.

Boost For Blessed Martin

On March 10, the Community gathered for a lecture by the Rev. Norbert Georges, O.P. Father lectured in behalf of Blessed Martin de Porres, imparting more knowledge to us about this Wonder-Worker and requesting prayers for his early canonization. Discouraged with the luke-warm interest shown in the humble Lay Brother, the Dominican priest is convinced that Martin's solemn canonization would go a long way in improving human relations, especially in the Southland. For almost twenty years, Father Georges has been introducing Blessed Martin to groups throughout the country. He will consider his task accomplished when Blessed Martin de Porres is solemnly canonized a Saint for the Universal Church.



Father Arno Wehrle, S.V.D., a recent visitor at the Seminary.



The Very Rev. Harold Rigney, S.V.D., Ph.D., (c) former Rector of Fu Jen (Catholic University of China in Peiping) and author of the best seller: 'Four Years in a Red Hell' poses here at the Seminary with (l) Very Rev. William Adams, S.V.D., Rector and the Rev. Hubert Posiena, S.V.D., vice-Provincial. Father spent two days at the Seminary and during his visit, he addressed the Community, relating the evils of Communism and citing ways by which it may be fought and counteracted. Father had come South to address the student and faculty of Xavier (La.) University in New Orleans.

Announcing . . .

6 splendid opportunities for a weekend for men. Make your reservations early. The dates are:

June 14, 15, 16	June 28, 29, 30	July 12, 13, 14
June 21, 22, 23	July 5, 6, 7	July 26, 27, 28

Retreat Master: The Rev. Arthur Winters, S.V.D.

Place: "St. Augustine's", Bay St. Louis, Mississippi

SEMINARY NEWS



Mr. Morawski Succumbs

Mr. Ambrose J. Morawski, friend and benefactor of St. Augustine's was stricken with a coronary thrombosis on Friday morning, March 22 as he was about to receive Holy Communion in the Seminary chapel. He was rushed to the hospital and after a day of rest ap-



peared to be improving, though his condition continued to remain critical and he remained under the oxygen tent constantly. Early in the morning of March 26, Mr. Morawski suffered another slight attack at the hospital. The attending physician gave him medication which helped. However in about 6 hours, he suffered another severe attack to which he succumbed. Mr. Morawski was well fortified with the Last Rites and Holy Viaticum; each morn-

ing while in the hospital, he received Holy Communion. His brother, Albert, who was in Mexico, was summoned the day he was stricken and arrived at the Seminary the following day.

On Wednesday, March 27, the Very Rev. Robert E. Pung, S.V.D., Provincial of the Southern Divine Word Province celebrated the Solemn Requiem Mass in the seminary chapel. The Very Rev. William Adams, S.V.D., Rector of St. Augustine's was Deacon; the Rev. Carlos Lewis, S.V.D., was Subdeacon. The chapel was filled with all the members of St. Augustine's Community and a goodly number of local folks who had come to know Mr. Morawski. The remains were flown to North Attleboro, Mass., the home of the deceased where a Solemn High Mass of Requiem was sung by Father Provincial Pung who flew there from New Orleans.

A tribute to the generosity of Mr. Morawski toward St. Augustine's and his love for the work being done here was the recitation of the Rosary for the Dead during the wake in the Seminary parlors. Clerical members of our Community and joined with the local Bay St. Louis Council Knights of Columbus in this beautiful tribute to the deceased.

Surviving Mr. Morawski are: Albert A. Morawski, Arthur L. Morawski and Att'y John Morawski—brothers; and Miss Eva Morawski, a sister with whom he made his home before he retired at St. Augustine's. At the time of his retirement a year ago, he was secretary and part-owner of the Paye and Baker Co. of North Attleboro, Mass.

Boost For Blessed Martin

On March 10, the Community gathered for a lecture by the Rev. Norbert Georges, O.P. Father lectured in behalf of Blessed Martin de Porres, imparting more knowledge to us about this Wonder-Worker and requesting prayers for his early canonization. Discouraged with the luke-warm interest shown in the humble Lay Brother, the Dominican priest is convinced that Martin's solemn canonization would go a long way in improving human relations, especially in the Southland. For almost twenty years, Father Georges has been introducing Blessed Martin to groups throughout the country. He will consider his task accomplished when Blessed Martin de Porres is solemnly canonized a Saint for the Universal Church.



Father Arno Wehrle, S.V.D., a recent visitor at the Seminary.



The Very Rev. Harold Rigney, S.V.D., Ph.D., (c) former Rector of Fu Jen (Catholic University of China in Peiping) and author of the best seller: 'Four Years in a Red Hell' poses here at the Seminary with (l) Very Rev. William Adams, S.V.D., Rector and the Rev. Hubert Posiena, S.V.D., vice-Provincial. Father spent two days at the Seminary and during his visit, he addressed the Community, relating the evils of Communism and citing ways by which it may be fought and counteracted. Father had come South to address the student and faculty of Xavier (La.) University in New Orleans.

Announcing . . .

6 splendid opportunities for a weekend for men. Make your reservations early. The dates are:

June 14, 15, 16	June 28, 29, 30	July 12, 13, 14
June 21, 22, 23	July 5, 6, 7	July 26, 27, 28

Retreat Master: The Rev. Arthur Winters, S.V.D.

Place: "St. Augustine's", Bay St. Louis, Mississippi

Sacred Heart Pilgrimage

The Rev. Francis Larkin, SS., CC., National Director of the Enthronement of the Sacred Heart is personally leading a pilgrimage to Paray le Monial where the First Friday Devotions started and to Lourdes, France. This pilgrimage will commemorate the Golden Jubilee of the founding of the Enthronement of the Sacred Heart in the Home at Paray le Monial in August of 1907.

Pilgrimage will leave New York August 13 for France. Places to be visited include, besides Paray le Monial and Lourdes, Lyons, Annecy and Ars. Paris will be included, also and there Mass will be celebrated in the Sacred Heart Basilica on Montmartre.

For complete information write:

Rev. Francis Larkin, SS., CC.
c/o Catholic Travel Office
Dupont Circle Building
Washington, D. C.



ACORNS by A. Corne

FRUSTRATION

It's hard to want to help
A soul that is neglected,
And have your every effort
Rejected!

LOOKING BACK

Only to judge my progress,
Only to guide my track,
Only for forward climbing
Do I look back.

DISCARDED RELIGIOUS ARTICLES And LITERATURE

sent to the Junior Fatima
Group at 579 Champion Ave.
in Columbus, Ohio will be
greatly appreciated for their
mission help and endeavors.
The MESSENGER is glad to con-
tribute this ad in behalf of the
missions and at the request of
Miss Catherine Sweat of To-
peka, Kansas

Send To
JUNIOR FATIMA GROUP
579 Champion Ave. Columbus, Ohio

500,000 U. S. Negroes Are Now Catholics

WASHINGTON — The annual report of the Commission for Catholic Missions Among the Colored People and Indians reveals that 500,000 of the nation's 16,000,000 Negroes and 110,000 of nearly 400,000 Indians are Catholics. (Jan. 1957)

The report also stressed that in the past 25 years the number of Negro Catholics has doubled and the number of Catholic Indians increased by one-third.

Established by the Third Plenary Council of Baltimore in 1884, the commission secures all its funds from an annual collection taken in the U.S. on the first Sunday of Lent. Since its founding, the commission has established 748 parishes and 345 schools for Negroes and 415 chapels and churches and 57 schools for Indians.

Great Majority in South

Three of every four churches and four of five schools for Negroes are in the Southern states. Most of the parishes number less than 100 persons.

Similarly, Indian churches and schools are concentrated in the Western states, notably in the poorest areas and with small congregations.

The yearly report was signed by the Hierarchical board: Cardinal Spellman, Archbishop Francis Keough of Baltimore, and Archbishop John O'Hara, C.S.C., of Philadelphia.

WISDOM

The bishop was about to administer Confirmation. As usual he asked a few questions. One was on Extreme Unction. After mentioning that the priest anoints the five senses because with them we sin, he asked, "How can one sin with his nose?"

Quick as a flash, one youngster replied, "By sticking it in other people's business."
—Isidore Gorski.



Join the **DIVINE WORD MISSIONARIES**

- The Divine Word Missionaries are one of the Church's chief missionary societies.
- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.
- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Write today to anyone of the Divine Word Seminaries listed below and get your copy of our information booklet.

DIVINE WORD SEMINARY

"St. Augustine's" Bay St. Louis, Miss.
"Marygrove" Arlington, California
"St. Mary's" Techy, Illinois
"Sacred Heart" Girard, Penn.

Name _____ Age _____

Address _____ Grade _____

City _____ Zone _____ State _____ Phone _____

Sacred Heart Pilgrimage

The Rev. Francis Larkin, SS., CC., National Director of the Enthronement of the Sacred Heart is personally leading a pilgrimage to Paray le Monial where the First Friday Devotions started and to Lourdes, France. This pilgrimage will commemorate the Golden Jubilee of the founding of the Enthronement of the Sacred Heart in the Home at Paray le Monial in August of 1907.

Pilgrimage will leave New York August 13 for France. Places to be visited include, besides Paray le Monial and Lourdes, Lyons, Annecy and Ars. Paris will be included, also and there Mass will be celebrated in the Sacred Heart Basilica on Montmartre.

For complete information write:

Rev. Francis Larkin, SS., CC.
c/o Catholic Travel Office
Dupont Circle Building
Washington, D. C.



ACORNS by A. Corne

FRUSTRATION

It's hard to want to help
A soul that is neglected,
And have your every effort
Rejected!

LOOKING BACK

Only to judge my progress,
Only to guide my track,
Only for forward climbing
Do I look back.

DISCARDED RELIGIOUS ARTICLES And LITERATURE

sent to the Junior Fatima
Group at 579 Champion Ave.
in Columbus, Ohio will be
greatly appreciated for their
mission help and endeavors.
The MESSENGER is glad to con-
tribute this ad in behalf of the
missions and at the request of
Miss Catherine Sweat of To-
peka, Kansas

Send To
JUNIOR FATIMA GROUP
579 Champion Ave. Columbus, Ohio

500,000 U.S. Negroes Are Now Catholics

WASHINGTON — The annual report of the Commission for Catholic Missions Among the Colored People and Indians reveals that 500,000 of the nation's 16,000,000 Negroes and 110,000 of nearly 400,000 Indians are Catholics. (Jan. 1957)

The report also stressed that in the past 25 years the number of Negro Catholics has doubled and the number of Catholic Indians increased by one-third.

Established by the Third Plenary Council of Baltimore in 1884, the commission secures all its funds from an annual collection taken in the U.S. on the first Sunday of Lent. Since its founding, the commission has established 748 parishes and 345 schools for Negroes and 415 chapels and churches and 57 schools for Indians.

Great Majority in South

Three of every four churches and four of five schools for Negroes are in the Southern states. Most of the parishes number less than 100 persons.

Similarly, Indian churches and schools are concentrated in the Western states, notably in the poorest areas and with small congregations.

The yearly report was signed by the Hierarchical board: Cardinal Spellman, Archbishop Francis Keough of Baltimore, and Archbishop John O'Hara, C.S.C., of Philadelphia.

WISDOM

The bishop was about to administer Confirmation. As usual he asked a few questions. One was on Extreme Unction. After mentioning that the priest anoints the five senses because with them we sin, he asked, "How can one sin with his nose?"

Quick as a flash, one youngster replied, "By sticking it in other people's business." —Isidore Gorski.



Join the **DIVINE WORD MISSIONARIES**

- The Divine Word Missionaries are one of the Church's chief missionary societies.
- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.
- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Write today to anyone of the Divine Word Seminaries listed below and get your copy of our information booklet.

DIVINE WORD SEMINARY

"St. Augustine's" Bay St. Louis, Miss.

"Marygrove" Arlington, California

"St. Mary's" Techy, Illinois

"Sacred Heart" Girard, Penn.

Name _____ Age _____

Address _____ Grade _____

City _____ Zone _____ State _____ Phone _____

BOYS' and GIRLS' CORNER



Dear Boys and Girls:
Now is the lovely month of May.
And all the special words we say
Will tell of sweet and pretty flowers
That decorate this world of ours,
And singing birds and buzzing bees,—
For May is filled with things like
these.

But May is, further, quite beguiling,
Because Our Blessed Mother, smiling
From heaven, has chosen it her own;
This month whose name fits her alone;
And throughout its days we can dis-
cover
The blessings shed on those who love
her.

I know what I am going to do;—
The same I recommend to you;—
A daily Rosary I'll say
To consecrate this month of May,
And then I'll join her Litany
To holy Mary's Rosary.
If I were you I'd do the same
To honor our dear Mother's name;
So full of joy I'd make these days
That she'd be glad to offer praise;
Then, just to make her smile more
sweetly

I'd give my heart to her completely.
by A. CORNE

Dear A. Corne,

I am writing to you to enter my
art work into your contest. These
contests are very interesting. I have

seen some really good art work in
your MESSENGERS.

I might seem too old for enter-
ing my work into the CHILDREN'S
CORNER but I enjoy it just as
much as I do the rest of the MES-
SENGER.

My age is 16 and I go to Manual
Arts High School in Los Angeles.
I am in the B-12 and intend to
graduate in January of 1957. My
name is Clare Scott.

I had a step brother who went to
Saint Augustine Seminary. His
name is Lloyd Joseph Barbarin,
maybe you know him. I will close
our letter now. In God do we put
our trust. A pal,

Clare Scott
Los Angeles, Calif.

We're glad to welcome you to the
BOYS' AND GIRLS' CORNER,
Clare. Write and send in drawings as
often as you wish, because the contest
will last to the end of this year, and
prizes will be given out each month the
MESSENGER is published.

I remember your step brother, Lloyd
Barbarin. He was a fine young man.
Give my regards to him the next time
you see or write to him.

Dear A. Corne,

I want to thank you very much
for the beautiful cards and lovely
rosary you sent to me. I take my
rosary down to my Grandmother's
when I go to visit her and we say
it together.

I am very sorry that I didn't write before but I was very sick for a long while and I missed a lot of school, I have just finished getting caught up on my schoolwork. I am well now. For Lent I gave up all sweets. And I try not to fight with the other children at school and also with my three brothers.

Since I wasn't able to thank you for the cards and rosary sooner I said a couple of rosaries with my mother for you. May God bless you always. Your friend,

Phyllis Mallette
Castleton, Vt.

Dear Phyllis, I am very glad that you are well and healthy again. And many thanks for the prayers that you said for me. One of my intentions is that the good Jesus may bless the children of the whole world.

Dear A. Corne,

I am eleven years old and in the seventh grade. My hobby is drawing. My favorite sports are swimming and skating. I am entering your pen-and-ink Contest this month. I am going to say a prayer for the orphans tonight. Lovingly,
Adair Claudia Fallon
Harvey, N. D.

Greetings from sunny Mississippi, Adair. I hope your hobby can win you a prize this year. The contest will run each month until December (excepting July and August.) God bless you for your goodness in praying for the orphans.

ALSO HEARD FROM: Aline Garrett of St. Martinville, La.; and Rosemary Palaferro of Reading, Pa. All others who wrote in will be mentioned in the June MESSENGER.

THE PEN-AND-INK CONTEST.

It's really amazing to see some of the fine art work that is sent in from all over the United States. I really hope that many of these boys and girls get the chance to study art, because they have a God-given talent for it.

Our three prize winners for the youngsters in Group A, those over eleven, are the following:



CHRIST, THE REDEEMER
Drawn by Ann Adams, 13
Egg Harbor, Wis.



THE BRAVE vs. THE BRAWN
By Joseph J. Reirdon, 14
Woodside, N. Y.



MY HORSE, PEPPERMINT
Drawn by Simone Racine, 13
Brandon, Vt.

Notice the fine line work in these three drawings. See how effectively the shading in the first two pictures was done. They really show a wonderful knack for portraying things.

Honorable mention in Group A is given to Dolores Groh of Batavia, Ohio; Barbara Wilson of Amelia, Ohio; Bonny Housh of Bethel, Ohio; Eugene Maestas of Conejos, Colorado; Mary Gleason of Imperial, Nebraska; Kenneth Berwanger of Ame-

BOYS' and GIRLS'



Dear Boys and Girls:
Now is the lovely month of May.
And all the special words we say
Will tell of sweet and pretty flowers
That decorate this world of ours,
And singing birds and buzzing bees,—
For May is filled with things like
these.

But May is, further, quite beguiling,
Because Our Blessed Mother, smiling
From heaven, has chosen it her own;
This month whose name fits her alone;
And throughout its days we can discover
The blessings shed on those who love
her.

I know what I am going to do;—
The same I recommend to you;—
A daily Rosary I'll say
To consecrate this month of May,
And then I'll join her Litany
To holy Mary's Rosary.
If I were you I'd do the same
To honor our dear Mother's name;
So full of joy I'd make these days
That she'd be glad to offer praise;
Then, just to make her smile more
sweetly

I'd give my heart to her completely.
by A. CORNE

Dear A. Corne,

I am writing to you to enter my
art work into your contest. These
contests are very interesting. I have

seen some really good art work in
your MESSENGERS.

I might seem too old for entering
my work into the CHILDREN'S
CORNER but I enjoy it just as
much as I do the rest of the MES-
SENGER.

My age is 16 and I go to Manual
Arts High School in Los Angeles.
I am in the B-12 and intend to
graduate in January of 1957. My
name is Clare Scott.

I had a step brother who went to
Saint Augustine Seminary. His
name is Lloyd Joseph Barbarin,
maybe you know him. I will close
our letter now. In God do we put
our trust. A pal,

Clare Scott
Los Angeles, Calif.

We're glad to welcome you to the
BOYS' AND GIRLS' CORNER,
Clare. Write and send in drawings as
often as you wish, because the contest
will last to the end of this year, and
prizes will be given out each month the
MESSENGER is published.

I remember your step brother, Lloyd
Barbarin. He was a fine young man.
Give my regards to him the next time
you see or write to him.

Dear A. Corne,

I want to thank you very much
for the beautiful cards and lovely
rosary you sent to me. I take my
rosary down to my Grandmother's
when I go to visit her and we say
it together.

I am very sorry that I didn't write before but I was very sick for a long while and I missed a lot of school, I have just finished getting caught up on my schoolwork. I am well now. For Lent I gave up all sweets. And I try not to fight with the other children at school and also with my three brothers.

Since I wasn't able to thank you for the cards and rosary sooner I said a couple of rosaries with my mother for you. May God bless you always. Your friend,

Phyllis Mallette
Castleton, Vt.

Dear Phyllis, I am very glad that you are well and healthy again. And many thanks for the prayers that you said for me. One of my intentions is that the good Jesus may bless the children of the whole world.

Dear A. Corne,

I am eleven years old and in the seventh grade. My hobby is drawing. My favorite sports are swimming and skating. I am entering your pen-and-ink Contest this month. I am going to say a prayer for the orphans tonight. Lovingly,
Adair Claudia Fallon
Harvey, N. D.

Greetings from sunny Mississippi, Adair. I hope your hobby can win you a prize this year. The contest will run each month until December (excepting July and August.) God bless you for your goodness in praying for the orphans.

ALSO HEARD FROM: Aline Garrett of St. Martinville, La.; and Rosemary Palaferro of Reading, Pa. All others who wrote in will be mentioned in the June MESSENGER.

THE PEN-AND-INK CONTEST.

It's really amazing to see some of the fine art work that is sent in from all over the United States. I really hope that many of these boys and girls get the chance to study art, because they have a God-given talent for it.

Our three prize winners for the youngsters in Group A, those over eleven, are the following:



Drawn by Ann Adams, 13
Egg Harbor, Wis.



By Joseph J. Reirdon, 14
Woodside, N. Y.



Drawn by Simone Racine, 13
Brandon, Vt.

Notice the fine line work in these three drawings. See how effectively the shading in the first two pictures was done. They really show a wonderful knack for portraying things.

Honorable mention in Group A is given to Dolores Groh of Batavia, Ohio; Barbara Wilson of Amelia, Ohio; Bonny Housh of Bethel, Ohio; Eugene Maestas of Conejos, Colorado; Mary Gleason of Imperial, Nebraska; Kenneth Berwanger of Ame-

lia, Ohio; David Broerman of Amelia, Ohio; Peter Doris of River Forest, Ill.; Robert Kuhlman of Bethel, Ohio; Christina Plekan of Manitowoc, Wis.; and Mary Lempka of Beatrice, Nebr.

GROUP B

The smaller fry, from eleven on down, have been just as busy sending in their works of art. Here are this month's best.

Prizes will be sent to Monica, Cheryl, and Theodore for their drawings. All other boys and girls are encouraged to try and try again because the contest runs to the end of this year. Group B honorable mention goes to David A. Berg of Maryville, Mo.; Mary K. Matchepts of Fond du Lac, Wis.; Mary Ann Wisnieski of Dodge, Nebr.; Clara Schneider of Beckemeyer, Ill.; James Weisensee of Parker, Pa.; Raymond Slack of Parker, Pa.; Ralph Rudick of Bruin, Pa.; Diane Villan of Hammonton, New Jersey; Kathleen Marie Coleman of Amelia, Ohio; Carolyn Frimel of Cleveland, Ohio; and Adair Claudia Fallon of Harvey, N. D.

All their drawings were well-done, and there is hope that if they keep trying they may win a prize. At least, I hope so.

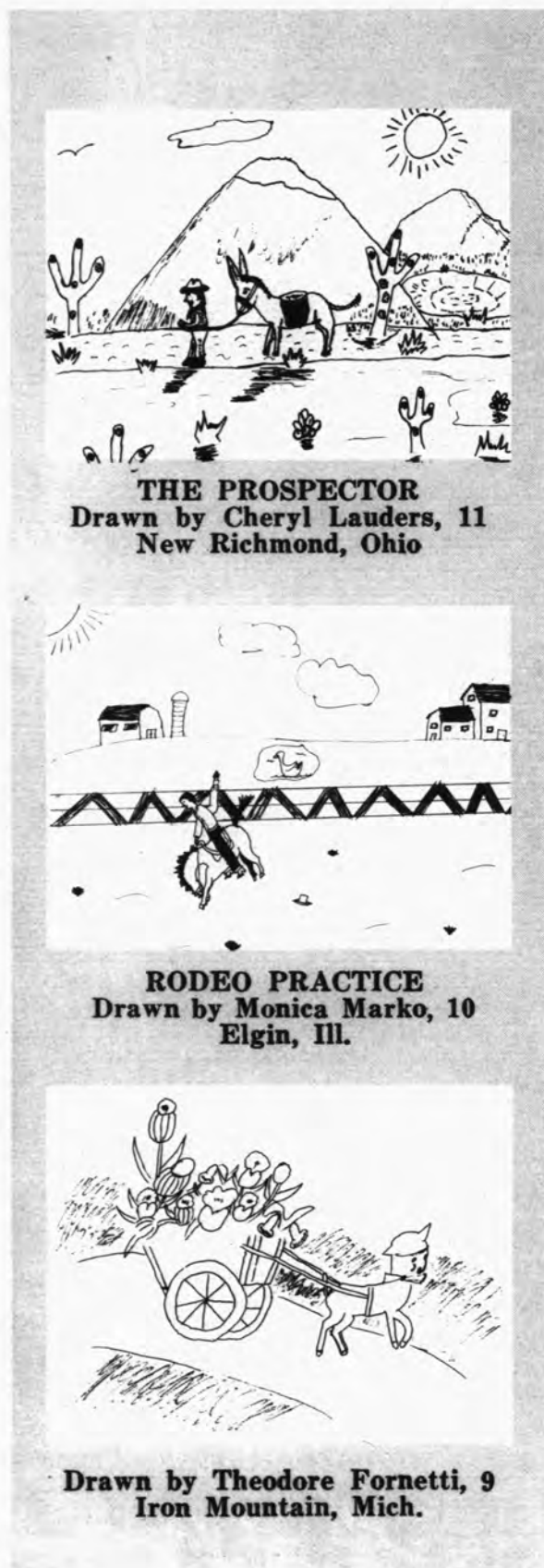
PUZZLE ANSWER: Tom's uncle's sister is not Tom's aunt; she is his mother!

PUZZLE TO ANSWER: Father I. M. Smiley had a number of rare postage stamps. Calling three of his best altar boys, he divided the stamps amongst them. To Jack he gave half of them and one more; Chester had more than half of those left; and Emile received the remaining three. **HOW MANY STAMPS WERE THERE ALTOGETHER?** Answer comes later.

Boys and girls, don't forget Mother's Day, May 12. And all during May ask the Blessed Mother to help us in building more missions both here and in far-away lands. May God bless and keep all of you.

A. CORNE

Divine Word Seminary of
St. Augustine
Bay Saint Louis, Mississippi



THE PROSPECTOR
Drawn by Cheryl Lauders, 11
New Richmond, Ohio

RODEO PRACTICE
Drawn by Monica Marko, 10
Elgin, Ill.

Drawn by Theodore Fornetti, 9
Iron Mountain, Mich.

... remember the

HOME and FOREIGN MISSIONS

by enrolling in ...

The Society for the **PROPAGATION of the FAITH**

MEMBERSHIPS

ORDINARY Membership enrolls an individual for one year.

Offering is \$1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

SPECIAL membership for \$6 yearly may include ten persons living or deceased.

PERPETUAL membership links a living or deceased person forever to the mission work of the Church. The offering is \$40 for each individual (payable at once or within a year).

FAMILY PERPETUAL membership at \$100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.



Dear Father:

Enclosed is my offering of \$_____ as my _____ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name _____

Address _____

City _____ Zone _____ State _____

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

CUT OUT
and **MAIL**

To
St. Augustine's
MESSENGER
Bay St. Louis,
Miss.

lia, Ohio; David Broerman of Amelia, Ohio; Peter Doris of River Forest, Ill.; Robert Kuhlman of Bethel, Ohio; Christina Plekan of Manitowoc, Wis.; and Mary Lempka of Beatrice, Nebr.



THE PROSPECTOR
Drawn by Cheryl Lauders, 11
New Richmond, Ohio



RODEO PRACTICE
Drawn by Monica Marko, 10
Elgin, Ill.



Drawn by Theodore Fornetti, 9
Iron Mountain, Mich.

GROUP B

The smaller fry, from eleven on down, have been just as busy sending in their works of art. Here are this month's best.

Prizes will be sent to Monica, Cheryl, and Theodore for their drawings. All other boys and girls are encouraged to try and try again because the contest runs to the end of this year. Group B honorable mention goes to David A. Berg of Maryville, Mo.; Mary K. Matchepts of Fond du Lac, Wis.; Mary Ann Wisnieski of Dodge, Nebr.; Clara Schneider of Beckemeyer, Ill.; James Weisensee of Parker, Pa.; Raymond Slack of Parker, Pa.; Ralph Rudick of Bruin, Pa.; Diane Villan of Hammonton, New Jersey; Kathleen Marie Coleman of Amelia, Ohio; Carolyn Frimel of Cleveland, Ohio; and Adair Claudia Fallon of Harvey, N. D.

All their drawings were well-done, and there is hope that if they keep trying they may win a prize. At least, I hope so.

PUZZLE ANSWER: Tom's uncle's sister is not Tom's aunt; she is his mother!

PUZZLE TO ANSWER: Father I. M. Smiley had a number of rare postage stamps. Calling three of his best altar boys, he divided the stamps amongst them. To Jack he gave half of them and one more; Chester had more than half of those left; and Emile received the remaining three. **HOW MANY STAMPS WERE THERE ALTOGETHER?** Answer comes later.

Boys and girls, don't forget Mother's Day, May 12. And all during May ask the Blessed Mother to help us in building more missions both here and in far-away lands. May God bless and keep all of you.

A. CORNE

Divine Word Seminary of
St. Augustine
Bay Saint Louis, Mississippi

...remember the

HOME and FOREIGN MISSIONS

by enrolling in ...

The Society for the **PROPAGATION of the FAITH**

MEMBERSHIPS

ORDINARY Membership enrolls an individual for one year.

Offering is \$1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

SPECIAL membership for \$6 yearly may include ten persons living or deceased.

PERPETUAL membership links a living or deceased person forever to the mission work of the Church. The offering is \$40 for each individual (payable at once or within a year).

FAMILY PERPETUAL membership at \$100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.



Dear Father:

Enclosed is my offering of \$_____ as my _____ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name _____

Address _____

City _____ Zone _____ State _____

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

CUT OUT
and **MAIL**

To
St. Augustine's
MESSENGER
Bay St. Louis,
Miss.

at Last!

AN ORGAN

For St. Augustine's
*Seminary
Chapel*

We need this organ.

To give proper Solemnity to the highest form of Catholic worship—the High Mass.

To enhance and beautify chapel devotions for the fathers, brothers, seminarians, students and our always welcome visitors.



OUR HOPE

is to install this outstandingly beautiful organ, considered to be an instrument of outstanding quality.

Our Modest Suggestion

If each reader of this page will donate only 25¢ our hopes can be realized.

HELP US REACH OUR GOAL

Donations received
to date _____ \$ 1,286.65

Donations received
this month _____ \$ 518.35

Funds necessary to
reach our goal _____ \$13,400.00

Balance needed _____ \$12,113.35



Merely attach 25¢ with a bit of scotch or adhesive tape, slip it into an envelope and mail it to:

Dear Father:

I am happy to add my quarter for the new organ and ask that you and the members of your community include me in your Masses and prayers.

Gratefully,

Name _____

Address _____

City _____ Zone _____ State _____

DIVINE WORD MISSIONARIES

Bay St. Louis, Mississippi